

THE
Testament of the twelve Patri-
archs, the sons of *Jacob*: translated out
of Greek into Latin by *Robert Grosbead*, some-
time Bishop of *Lincolne*: and out of his Copie
into French and Dutch by others:
and now Englished.

To the credit whereof, an ancient Greeke Copie, written
in parchment, is kept in the *Uniuersity Librarie* of
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Bible, O.T. Apocryphal



A. Gifford, D.D.

of the Museum.



Behold these our happy dayes,
in some respect, good Chri-
stian, have and enjoy diuers
and sundry works tending
to the subversion of Belial,
and the erection of godlinesse: yet consi-
dering, that as earthly, so we spirituall
souldiers, seldome run to the watch with-
out allarme: I thought it convenient to
call vpon you with this grave and godly
booke, of long time hid in Hebrew, now
come to light in English. The malice of
the Jewish people in concealing it, by rea-
son of Christ the righteous, so often prefi-
gured, was intolerable; but the singular
providence of God in preserving it, un-
speakable; and now at last though charge-
able, yet fruitfull is the expressing, and
printing in our naturall language: of this
so worthy, so golden a writ: being his se-
lf, without the necessary painting of e-
loquent speech; a Mirrour for Princes, a
Crescher for all Christians, a beautifull
glasse for women, for children, servants,
and such like; a wise, plausible, and most
ready schoolemaster, for to apply to eve-

ry particular estate his peculiar property,
Art thou a Prince, a Magistrate, a Ruler
let *Ida* rule thee: If thou thinkest upon
manly courage, hee teacheth valiant-
nesse: if thou seeke to governe a right hee
willeth thee to flye tyranny: if thou wilt
after manners of life, hee soundeth it out,
that vaine glory, fornication, and discord,
blemish, weaken, & at length utterly con-
sume nobility. Let mee proceed farther &
aske a question: Art thou a Bishop, a Mini-
ster, a preacher of Christs birth, life, and
death? behold *Levi* as a Lanterne: Thou
canst teach thy selle, but he can teach thee
better: thou speakest to others, hearken to
him that talketh to thee, of thy office,
how holy it is, how honourable, the con-
temners thereof how miserable, by whom
begun, continued, and confirmed: of thy
state of life, what, & how it should be; *Nam
quam sine Sale, sine Sole*: to be short, of thy
blessedness, if thou art godly, wise, & Tem-
pered of thine and their plagues where
thou livest, *Isaiah* and ignorant. What
should I say more? Looke upon *Jacob*. O
you Parents, peruse the 12 godly Fathers
in time and order: learne of him & his, to
pray to God in Christ his name for your
chil-

Levi

Jacob

To the Christian Reader

children, have regard to their instruction: the want of the former, your children shall misse: the neglect of the latter, you your selves shall bewail. For the hearty prayer of a Father to the almighty for his children, is a right singular benefit: but he that for foolish pity giveth them the bridle, is before God accounted a guilty partaker of their sinfull race. View this book therefore, hearken how to teach your selves and your children. You have already handled a Sicke mans Salve, enjoy now at length a Sicke mans tongue, to instruct them when you leave them, and what to leave them when you die: else their end will be lamentation, but yours lamentable misery. And come you hither you children of the earth; read, see and say, that old father *Ruben*, with his good brethren, readily and rightly describe the blessed path of righteousness, and the forlorne way of *Belial*, the one to flye, the other to follow. Wilt thou begin with the eldest, for that old age seemeth wisest? stop not then the eares of thy heart & body to so wise & sweet a charmer. O the number, O the ugly some portraiture of those deadly spirits, that he hath so orderly numbered, and cunningly coloured.

Teache Christian Reader.

Lechery, Pride,
Envy, Vaine-glory.
Gluttony, Unrighteousnesse,
Bravery, Wilfull ignorance.

All these, as they seem, are indeed pernicious: but the former is most detestable, the end whereof is consumption of this earthly body, & destruction of the soule. Which wel spring & puddle of evil, if thou wilt have dried up, cease from drunkenness: if not see it, have not a narrow and greedy eye upon a beautifull face: if not drink, yet stoppe thy mouth from busie questions with women: to conclude, if not therein be ducked and drowned, use labour, tame youthfulness. For in this I overshooting my selfe, (saith Ruben to his Children) defiled my Fathers bed. Therefore looke not upon the beauty of women, muse not upon their doings, but keepe your selves occupied either in learning, or some worke; charge your wives and daughters that they trim not their heads; will them to chasten their looks, for every woman that deales deceitfully in those things, is reserved to the punishment of the world to come. Which trade
of

To the Christian Reader.

of life to eschew, seeing it is difficult, without the fulfilling of the law, and the law partly consisteth in mutuall love; strive, with *Simeon* the second brother, to avoid strife, which blindeth the mind, pineth the body, provoketh murder. The remedy whereof, is both forgiving and forgetting. Take to thee *Josephs* cheeresull countenance, a perfect platform of a quiet mind: yet set before thine eyes *Simeons* withered hand, a right plague for such a sin. All which disquietness and mischief safely to set aside, let not *Juda* be set apart. Gather by him experience, that for a man to glory in his own works is sinfull, & hee which upbraideth another mans vice, standeth slippery. *Juda* choked *Ruben* his eldest brother with his fornication: mark, who sinned immediatly but envious & sayling *Judas*. *Juda*? Did he not offend after the flesh in the Canaanites house? did he not take a wife without consent of his Parents? two great sins, and alas in these our dayes too much used; yet punished, the one with want, or at least small joy of children, saith father *Juda* the Patriarch; but the other with intolerable danger of body and soule, saith *S. Paul*. Wherefore ab-

To the Christian Reader.

Isachar.

fraine from wine, abhor drunkenness: for
such a one slandereth not, rehearseth not
another mans sins, breedeth no sedition,
but embraceth love and charity in a single
heart: as good Father *Isachar*, who never
railed, nor was hurtfull and spitefull to his
neighbour, never ate his meat alone, but
gave part to the poore; never removed
the bounds and markes of other mens
ground, but loved all men as his naturall
children. O that as we read this, so we
might expresse the same in life and con-
versation. Mercy and Love is a precious
Jewell; the maintainers whereof being
jointly connexed prosper; once disve-
red, come to nought. For the waters (saith

Zabulon.

Zabulon) wash away the sand, when the
stones and timber are dissolved: whose
mercy and singular compassion was re-
warded singularly. Sift his testament, re-
semble his rare charity, in cloathing the
naked, and feeding the hungry, knowne &
unknown, as well strangers as his countri-
men. Let not the spirit of *Dan* possesse

Dan.

Gad.

your minde. Suffer not the wrath of *Gad*
to settle in your heart, for such work with
3 fore instruments, bitter speech, treache-
ry; and violent hands, yeelding fruit not
much

To the Christian Reader.

much unlike, as you may reade, as you may see. Wilt thou be taught the ready path to that that thou dost seek? Two wayes there be (saith *Aser*) Vice the one, *Aser*. the other, Vertue. *Neptalims* race. Em-
brace the latter, eschew the former. But *lim*.
hee that walketh in them both, blindeth men, deceiveth himselfe, and mocketh G O D, whose double faced dealing shall bee double punished. Such are the covetous, such are they that are mercifull in evilnesse, such are they, saith *Aser*, that fast from meats, but not from fornication. Have therefore a simple heart, with righteous *Josepb*, the blessed of the Lord, that right figure of Iesus Christ: for hatred hee shewed love: being cursed hee blessed: being shot through he did not so much as bend his bow: albeit his brethren would have slaine him, albeit they cast him into a Well, though they sold him as a bond-slave, and that to strangers, and such as hated shepheards to the death, of whom hee was whipped and tormented, yet he, when they stood in feare, gave them comfort: when they were well-nigh famished, gave them food: when by his authority he might destroy, he by his authority did

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did preserve : being their Lord, using them as his betters : being their brother, accepting them as his children : their unkindnesse not spoken of, their conspiracies forgotten, their cruell dealing most lovingly, most mercifully forgiven. You have heard his love towards his neighbour, hearken his obedience toward God : when he was miserably afflicted, did hee rage & swell ? when he was made a bond-slave of a free mans sonne, did he cry out on heaven ? being utterly forsaken, did he impatiently accuse Gods justice ? no, *Expectans expectavit Dominum* : And at the last, the Lord which hid his face did shew his countenance ; of a caitife, in respect, making him free ; of a freeman, wealthy ; of a wealthy subject, an honourable personage, Lord President of Pharo's land : whom the Egyptians being alive loved : being dead, loved : being rotten, loved : whom living, neither wealth nor woe could make to swell : neither promise or threats of the Egyptian strumpet could make slide : and therefore being dead, neither world, devill, nor mans policy could make forgotten. O that our mortall race might thus begin, thus persevere, might thus

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thus, thus O Lord, most happily finish.
The Spirit is willing, but the flesh is weak.
Learne therefore of Benjamin to enflame ^{Benja-}
thy heart, that thou maist be ready both ^{min.}
in body and soule. Let us, saith Ecclesiast, ^{Eccles 14}
commend (and so say I, let us behold) the
noble famous men, and the generation of
our fore-elders. For many glorious acts
hath the Lord done in them, & shewed his
great power ever since the beginning. Up-
on the consideration whereof, and especi-
ally for that I would have nothing wanting
in this book that might serve thy conten-
tation, I thought it as well pertinent to
deal with the righteous Father, as with the
godly children. For to shadow a face only
without a body, hath his deserved com-
mendation: but who so painteth a leg with-
out a body, or a body without a head, it
shall not be amisse, as I suppose, as well to
tearme him a foolish painter, as to judge
the thing undiscereetly painted. Wherefore
as wel to see the head as the leg, & to hear
the Father as the children, I have faithful-
ly drawn out of Scripture (and not accor-
ding to my fancy fashioned) the death &
testament of Jacob, that blessed and right
happy Father, added to this ancient mo-
nument

To the Christian Reader.

numment of the Children. Therefore, to recompense my pains, read them, but read them diligently; neither read only, but be content to follow. For the imitation of good and godly men, is the direct way & course to godlinesse: So may we account of *Jacobs* blessing: So may we thoroughly challenge to be his children: Children I meane, not by flesh, but spirit. The Lord which made heaven and earth, the Lord which gave his Sonne to shed his heart-blood for us, GOD which disposeth all things to his pleasure, preserve our King, increase our faith, and make us thankfull for his benefits. *Amen.*

Richard Day.

The Effort of the ... made at his death, to
 ... the ... concerning what
 ... in the ... : ... out of
 ... and added into
 this book.



... and ... things I give
 ... and ...
 ... that ... live
 the last, ...

The

The Testament of *Jacob*, made at his death, to
his twelve sons, the Patriarchs, concerning what
should betide them in the last dayes : gathered out of
Genesis 48, 49. and added unto
this book.



Hearken my Sonnes, two things I give,
my blessing, and my ban :
the first, to them that godly live ;
the last, to wicked man.

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The Testament of

Jacob.

Iacob the sonne of Isaac, bozne of Rebecca in the yeare of the world Gen. 23.
2108. his Father being threescore Simple for
yeares of age, was a perfect man and innocence.
rigorous, dwelling in Len's; not given
to pleasure and hunting, as his elder bro. Jacob be-
ther, elder by nature, not by grace. For loved, not
the elder shall serve the younger, saith the of merit.
Lord. Why? not for that Iacob had so Rom. 9.
deserved; but but of God had so appointed grace.
wherefore when he thus by the determi-
nate will of God, and heavenly disposi-
tion, which ordereth all things whatsoever,
had got his brothers birth-right, and his
Fathers blessing, his parents considering
that the slippery dapes of carnall copula-
tion did approach, and warily fearing his
brother Esau, for that he conceived mur-
der in his heart, & instituted a birth-day for
his dwelling purpose, sent him from Ber-
saba

The Testament

A caveat
for mari-
age.

Saba to Mesopotamia to Laban his mo-
thers brother, there honestly to take a
wife, and quietly to live. For matrimo-
ny, without consent of Parents, and due
consideration of either partie contracted,
as it breedeth their disquietnesse, so it pro-
voketh Gods displeasure. Jacob therefore,
after long travell, being placed with his
uncle Laban, and serving him four-
teene yeeres in labour and paine (albe-

Trouble &
paine are
destined to
the Elect.

An exam-
ple for
children.

A godly
note for
servants.

it bee was the Childe of promise, the
Blessed of the Lord, borne of a Free
woman, and that which is more, his
Uncles bone and flesh, and Lord of Ca-
naan: not arguing with himselfe as the
whorish Children of this earth, saying,
Shall I which am a free and wealthie
maide sonne bee made a servant? Shall
I be a drudge in my kinsmans house, be-
ing sent to marry, and not to serve?) had
given him by Laban to wife for his
service (by which GOD blessed
that little that Laban had before) his
two Daughters, Lea first, then Rachel,
with their handmaid, Bilha and Zil-
pha: of whom, according to the promise
made to him in Bethel, that his seed

should be multiplied, hee began twelve
sonnes, twelve godly Fathers of the
earth.

Ruben.	Dan.	Isachar.
Simcon.	Naptalim	Zibulon.
Levi.	Gad.	Joseph.
Juda.	Aser.	Benjamin.

Thus he being blessed of the Lord, Mans life
as well in Children as in substance, re- is but a
turned againe to his native Countrey, pilgri-
mee. hee and his Children, there to live, and
there to die. But behold the divine pro-
vidence of God, after three and thirty
yeeres expired, he was removed from
Canaan to Gosen in Egypt, by means of
his sonne Joseph, chiefe Steward of Pha-
raons land, whom his brethren heretofore
had sold. Where, when he had lived 17
yeeres, and seene his family increased
exceedingly, to his great joy and com-
fort no doubt, especially all the other
Countreies about being plagued with a
great famine, and he by Gods mer- God alway
cypot greatly feeling the same, percei- provideth
ving also his troublesome pilgrimage for the
drawing to an end, called his Sonne righteous.
Joseph

Joseph unto him, and said, If I have found
grace in thy sight, oh put thy hand under
my thigh (for in this order they tooke an
oath in Jacobs time) deale mercifully with
me and truly, bury me not in Egypt, but
let me sleep with my Fathers: where mo-
ting his true faith in the promise of God
made to his Fathers, willed him to looke
for Canaan his hoped inherisance, and not
to trust in Pharaohs land. To which his
request, when Joseph his loving son obe-
diently did condescend, Jacob taking a
little more strength unto him, and sitting
up, desirous also to shew forth the great
goodnesse of the Lord in preserving him
and his, said: God Almighty appeared
unto me at Luz, in the Land of Canaan,
and blessed me: saying, Behold, I will
make thee fruitful, and cause thee to mul-
tiply, & wil make a great number of peo-
ple of thee, and will give this Land unto
thy seed for an everlasting possession. Thy
sonnes, Manasses and Ephraim, I take as
mine own, their own brethren shall be
called after their name, As I came from
Mesopotamia, Rachel dyed in the Land
under the way of Canaan, and was buried by the way to
Ephraim, the same is Bethlehem.

Parents
ought to
tell their
children
Gods bles-
sings.

That is,
shall be
under the
tribe.

Then Jacob, albeit somewhat dimme
 of age, beholding Josephs two sonnes,
 said: What are these? To whom Joseph
 answered: They are my sonnes which
 God hath given me. O bring them to me,
 said Jacob, and let me blesse them: I had
 not thought to have seen thy face Joseph,
 yet lo God hath shewed me thy seed.

God, in whose sight my fathers *Abra-*
ham and *Isaac* did walke: GOD which
 hath fed me all my life long unto this
 day, and the Angell which hath delivered
 me from all evill, blesse these lads, and
 let my name be named on them, and the
 name of my Fathers, *Abraham* and *Isaac*,
 and that they may grow into a multitude
 in the midst of the Earth.

Then as Joseph lifted his Fathers
 hand from Ephraim, to Manasses the el-
 der, Jacob said: Let it be, I know wel my
 sonne, he shall also be a great people, but
 his yonger brother shall be greater: in thee
 let Israel blesse and say, God make thee as
Ephraim & *Manasses*. After this he faint-
 ing said: Behold Joseph, I die, God shal be
 with you, & bring you again to the land
 of your fathers. Moreover, I give unto thee
 a portio of land above thy brethre, which

Christ.

Counted
 as one of
 his child-
 dren, not
 that they
 should
 pray unto
 him being
 dead
 as Eckius
 gathered.
 God hath
 mercy on
 whom he
 will. By
 saith Ja-
 cob divi-
 deid the
 Land
 yet
 hoped for

conquered by sword and bow of the Amorites. And come you hither also, O my children, that I may tell you what shall come on you in the last dayes: Gather yee together, and heare ye sonnes of Jacob, hearken unto Israel your Father.

Begotten
in my
youth.

Ruben my first borne, my might, my strength, excellent in dignity and power, unconstant as water, thou shalt not excell, because thou didst defile my couch.

Levi had
no Tribe,
& Simeon
was under
Jud.
Jud. 1.

Simeon and Levi, Brethren in evil, who in your wrath slew a man, & in your selfe-will digged down a Wall: Cursed be your wrath, for it was shameless, & your fiercenesse, for it was cruell. I will divide you in Jacob, and scatter you in Israel.

Blessings
of Juda a
worthy
capaine.

Juda, thy hand shall be on the necke of thine enemies. Thy brethren shall roope unto thee: as a Lyons whelp thou shalt come up from the spoile: thou shalt couch as a Lyon, and as a Lyonesse; who shall stir thee up? 2. The Scepter shall not depart from thee, nor a law-giver from betweene thy feet, untill Shiloh come: all Nations shall seeke after him.

A noble
Prince,
Christ.

A fertile
Land.

3. Thou shalt binde thy Asses Fole to the Vine, and the Asses Colt to the best Vine; thou shalt wash thy garment in wine,

Joſeph
of Jacob.

wine, and thy cloake in the bloud of grapes: thy eyes ſhall be red with Wine; and thy teeth white with Milke.

Zabulon, thou ſhalt dwell by the ſea ſide, and thou ſhalt be an Haven for ſhips: thy border ſhall be unto *Zidon*.

Iſachar, thou ſhalt be a ſtrong Aſſe, couching down between two burdens: And thou ſhalt ſee that reſt is good, and that the Land is pleaſant, and ſhalt bow thy ſhoulder to beare, and ſhalt be ſubject unto tribute.

Dan, thou ſhalt judge the people, as *Judge 13.* one of the tribes of *Iſrael*. *Dan* thou ſhalt *14. 15. 16.* be a ſerpent by the way, an Adder by the path, biting the horſe heele, ſo that his Rider ſhall fall backward. Then *Jacob* foreſeeing in his minde the great calamitie that ſhould betide his poſterity, comforting himſelf, and reſting in gods promiſe, cri'd out with heart and minde: O Lord, I have waited for thy ſalvation.

Gad, an hoſt of men ſhall overcome thee, but thou ſhalt overcome at the laſt. *Joſh. 1. 21.*

And what ſhall I ſay to *Aſer*? his bread ſhall be fat, and he ſhall have pleaſures for *Num. 33.* a King.

Neptalim is a hinde, ſent for a preſent, *Judg. 4. 5.*

B 3 giving

The Testament of

giving goodly words.

The blessing of Joseph.

Increase of family

All things come of God,

Not for the holiness of the place, but for memory of Gods promise.

Joseph is a flourishing Bough by a Well-side, the small boughs shall run upon the Wall, The Archers shot against him, and hated him: but his bough was made strong and his Armes strengthened by the hands of the almighty God of *Jacob*. Out of him shall come an Heardman, a stone in *Israel*. All these things shall come from my Fathers God which hath helped thee, and blessed thee with blessings of the Heaven, with blessings of the deep beneath, with blessings of the breast and wombe. The blessings of (me) thy father, that I give thee, are stronger than the blessings that I had of mine elders. Untill the end of the hills of the world they shall be on thy head.

Benjamin shall ravine as a Wolfe, in the morning hee shall devoure the prey, and at night divide the spoil. And now when I shall be gathered to my people, bury me with my father, in the cave that is in the Field of *Ephron* the Hethite, in the cave that is in the field of *Machpelah*, which is before *Mamre*, in the land of *Canaan*, which *Abraham* bought with the Field of *Ephron* the Hethite, for a possession to bury

buried in, where as were buried Abraham and Sara his wife, and Isaac with Rebecca; and there I buried Lea. The Field, and the Cave that is therein, was bought of the Children of Heth.

When Jacob had made an end of commanding all that he would unto his sons, having lived one hundred forty and seven years, he plucked up his feet into the bed, and quickly died. Then Joseph falling upon his Fathers face, and kissing him with teares, caused him to be embalmed by Physicians, to the space of forty dayes, and mourned for him threescore and tenne dayes. And departing from Egypt into Canaan, with noble men of the Land in Chariots, and horsemen, buried him in the place which Jacob had appointed.

A token
of a good
conscience.

B 4

The

The Testament of Jacob, made to his
 Children at his death, concerning the
 things that he had in his minde, by the
 suggestion of the spirit of fore-
 knowledge.



Behold, the pot, the beare, the bed,
 doe note the strength, the lust,
 Of Ruben, and unconstant head,
 who therefore was accurst.

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The Testament of Ruben.

This is the copy of Rubens testament, concerning all the things which hee gave in charge to his childzen before he died, in the 125. yeare of his life. Two yeares after the decease of Joseph, his childzen and childzens childzen came to visit him in his sicknesse, and he said unto them.

My childzen, I die, & goe the way of my Fathers. And seeing there his brethren, Iuda, Gad, and Aser, he said unto them; Lift me up, my brethren, that I may tell you and my Childzen the things that I have hidde in my heart, for I am henceforth drawing to my long home. Then standing up, he kissed them, and weeping said; Harken my brethren, and you my children, gibe ear to the words of your father Ruben, mark what I gibe in charge to you. Behold, I command you this day before the God of Heaben, that ye walke not in the ignorance of youthfulness and fornication, wherein I overshot my selfe, and defiled the bed of my Father Jacob. For I assure you that the Lord did therfore strike me with a sore plague in my

Gen. 35.
Hanks

The Testament

Prayer and re-
pentance stayeth
Gods wrath.

4 The blessing &
prayer of a father
to god for his chil-
dren of what be-
nefit.

In repentance the
heart is to be con-
sidered, not exter-
nall action,

The eight
Instruments
whereby
man work-
eth. & the
effect of
them.

1 Life.

2 Seeing.

3 Hearing.

4 Smelling.

Thanks the space of 7 moneths, & I
had perished if my father & Jacob
had not prayed to the Lord for
mee, because he was minded to
have slaine mee. I was thirtie
yeres old when I did this evil
in the sight of the Lord, and seuen
moneths was I sick to the death,
and with a free heart did I seuen
yeere penance before the Lord. I

drank no wine nor strong drink: no flesh
came within my mouth, I tasted not any
fine bread: but I mourned for my sinne,
for it was great, and there shall none such
bee done in Israel. And now my sonnes
heare mee, that I may shew you what I
saie concerning the seuen spirits of error
in my repentance. Belial giveth seuen
spirits against a man, which are the wel-
springs of youthful wothes: and seuen spi-
rits are given man in his creation, wher-
by all his wothes are done. The first is the
spirit of life, wherewith is created his be-
ing. The second is the spirit of seeing, wher-
with cometh lusting. The third, the spi-
rit of hearing, wherewith cometh learning.
The 4th is the spirit of smelling, wher-
with cometh delight, by drawing in of
the

of Ruben.

the aire, and by breathing of it out againe.

The first is the spirit of speech, wherewith knowledge is made. The first is the spirit of Tasting, whereof cometh the feeding upon things that are to be eaten and drunke, and through them is engendered strength, because the substance of strength is in meat. The seventh is the spirit of seed and generation, wherewith entereth in the lust of pleasure.

5. Speech.

6. Tasting.

7. Seed, & of what property.

For this cause it is the last of creation, and the first of youth, because it is full of Ignorance, and Ignorance leadeth the younger sort as a blind body into the ditch, and as an ore to the Gall. Among all these is the eight spirit, which is of sleep, with whom is created the wasting away of Nature, and the Image of Death. With these spirits, are mingled the spirits of error. Whereof the first is the spirit of lechery, who lieth within the nature and senses of man. The second spirit of unfaithfulness, lieth in the belly. The third spirit of strife, lieth in the Liver & in choler. The fourth spirit is of babery and gallowance, that the party may seeme comely by excess. The fifth is the spirit of pride, which moveth a man to minde a

8 Sleep, & of what property.

Eight spirits of error, & of what property.

1. Lechery.

2. Gluttony.

3. Envy.

4. Bravery.

5. Pride, of what property.

bet

The Testament

her great things, or to think well of him-
 self. The first is the spirit of glory or bein
 gloriousnesse, in boasting a mans selfe,
 and in desire to file his talke concerning
 his own kindred and acquaintance. The
 seventh is the spirit of unrighteousnesse,
 which stirreth up the affections that a
 man should perform the lustfull pleasures
 of his heart. For unrighteousnesse wo-
 keth with all the other spirits, by taking
 guide unto him. Unto all these spirits is
 matched the eight spirit, which is the spi-
 rit of sleep or sluggishnesse, in error & i-
 magination, and so the soules of young
 folkes perish; because their minds are
 darkened and blinded from the truth, & un-
 derstand not the law of the Lord, neither
 obey the doctrine of their Fathers, as be-
 fell to me in my youth. But now my chil-
 dren love the truth, and that shall please
 you, Harken to your Father Ruben, and
 let not your eyes 1. run a gazing after wo-
 men, neither bee ye 2. alone with a com-
 pan that is married; neither doe ye seeke
 about 3. what women are doing. For
 if I had not seene Bilha boasting her selfe
 in a secret place, I had not fallen into
 that great wickednes. But my mind rat-

6. Vaine-
 glory, in
 what it
 consisteth;
 7. Unright-
 eousnesse.
 8. Wilful
 ignorance.
 Discom-
 modities
 of igno-
 rance.
 Ringlea-
 ders to
 fornicatio:
 1. a greedy
 eye.
 2. Close
 company
 with wo-
 men.
 3. Basse
 questions.

so upon the naked Woman, till it suffe-
red mee not to sleepe till I had committed
abomination. For while my Father Jac-
ob was away at his Father Isaacks,
and I in Gader hard by Euphrata, a house
of Bethlehem, Bilha fel 4. drunken, and as
she lay asleepe uncabered in her chamber,

4. Drun-
kenesse.

I went in so, and seeing her nakednesse,
wrought wickednesse with her: & leaving
her asleepe went my way. By and by an
Angel of God bewrayed my wickednes
to my father Jacob, who comming home
mourned for mee, and touched not Bilha
any more. Therefore looke not upon the

Nothing
so secretly
done, but
it shall be
open.

A godly
caveat.

beautie of women, neither muse you up-
on their doings, but walke ye with a sin-
gle heart in the feare of the Lord God,
busping your selbes about some work,
and keeping your selbes occupied either
in learning or about your flockes, untill
such time as God gibe you such wives
as he listeth, lest you doe suffer as I have
done. I durst not looke my Father in the
face to his dying day, nor speake to any
of my brethren for shame. My conscience
biteth me even yet still for my sin. But
my Father comforted me, and prayed for
me unto the Lord, that his wrath might
passe

Labour a
preserva-
tive
from for-
nication.

A guilty
conscience
is a great
burden.

passe away from me, as the Lord him-
 selfe the Lord unto me. Therefore from
 that time forth, I was kept from sinning
 any more. And you my children likewise,
 keepe ye that I shall tell you, and you
 shall not sinne. For Fornication is the
 destruction of the Soule, separating it
 from God, and making it to drabe unto
 Idols, because it leadeth the minde and
 understanding into errour, and bringeth
 men to their grave before their time.
 For whoredom hath undone many men: &
 although a man be ancient or noble, yet
 both it shame him, and make him a laugh-
 ing stock both before Belial, and the sons
 of men. But Ioseph, because he kept him-
 selfe from all women, and cleansed his
 thoughts from all fornication, found fa-
 vour both before the Lord and men. The
 Egyptian woman did much to him, by
 using the helpe of witches, and by offering
 him Haubar sauces: but the purpose of his
 mind admitted no noysome desire. For
 this cause the God of our fathers delibe-
 red him from all death, both seen and un-
 seen. For if fornication over-rule not
 your minde, neither shall Belial preballe
 against you. Women are hurtfull things,
 my

The fruit
 of forni-
 cation.

1. Destru-
ction of
the soule.
 2. Idolatry.
 3. Short-
nes of life.
 4. Ignomi-
nious
shame.
- Iosephs
 chastity
 rewarded.

my sonnes, because that when they want Properties
power and strength against a man, they of unchast
wo:ke guilefully to draw him to them by women.
traines: & whom they cannot obermatch
in strength, him they overcome by deceit.
For the Angel of the Lord which taught
me, told me of them, that they be oberma-
stered by the spirit of fornication more
than men be, and that they be ever practi-
sing in their hearts against men, first ma-
king their mindes to erre by decking of
themselbes; then shedding their poison in-
to them by sight, and finally catching
them prisoners by their doings: for a wo-
man is notable to enforce a man. There-
fore my sons shie fornication, charge your A note
wives and daughters that they trim not for garish
their heads, and will them to chasten their attire, and
lookes: for every woman that dealeth de- wanton
ceitfully in these things, is reserved to the lookes.
punishment of the world to come. For by An exam-
such means were the watchers described ple of this
before the flood: as soone as they saw mischiefe,
them, they fell in love one with another, & Gen. 6.
conceived a working in their minde, and
turned themselbes into the shpe of men,
and appeared to them in their company-
ing with their husbands: and the woman
by

The Testament

Teachers
infectious
company
corrupteth
the minde

Envy ac-
companieth
fornicati-
on, shame
followeth.
Gen 4. 9.

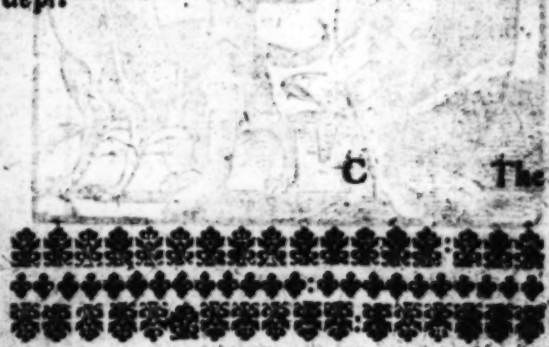
He pro-
phesieth of
Christ.

by conceiving the desire of them in the i-
magination of their minde, brought forth
Giants. For the watches appeared to
them of height unto heaven. Therefore
keepe your selves from fornication: and if
ye intend to have a cleare minde, keepe
your selves from all women, and forbid
them likewise the company of men, that
they may have also cleane minis. For
although continuall companyings do not
alwaies worke wickednesse, yet breeds
they incurable Rings to them, and to us
everlasting shame before Belial, because
that fornication hath neither understand-
ing nor godlinesse in it, and all envious-
nes dwelleth in the desire thereof; and for
that cause shalt ye envie the Children of
Levi, and seeke to be exalted above them,
but ye shall not be able to compass it: for
God will avenge them, and you shall die a
dangerous death: for unto Levi and Iuda
hath the Lord given the sovereignty, and
unto mee, and Dan and Joseph, hath hee
granted to be Princes with them. Where-
fore I charge you, heare Levi: for he shall
know the law of the Lord, a deale forth
judgement, and offer sacrifices, for all Is-
rael, till the full time of Christ, the chief
Priest

plest because the Lord hath spoken it. I charge you by the God of heaben, that ebery of you do deale faithfully with his neighbour, and sicke unto Levi in humbleness of heart, that ye may receiue blessing at his mouth: for he shall bless Israel and Juda. God hath chosen Juda to bee the king of all people, wherefore worship you his seed, for he shall die for you in battles both visible and invisible, and shall raise you up without end.

Faithful dealing with neighbours. Gen. 5. 49.

Ruben having given his Children the foresaid charge, and blessed them, dyed: Then they put him in a coffin, & carrying him out of Egypt, buried him at Hebron, in the double Cave where his Fathers slept.



The Testament of Stramon, made
to his children at his death, con-
cerning Envie.



The heart in womans mouth, the face,
the sword, the wolfe, the cap:
All these paint out the envious race,
That run to their mishap.

The Testament of Simeon.

The copy of Simeons words which hee spake unto his sons at his death in the hundredeth & twentieth yeare of his life, in the which Joseph died. For they came to visit him upon his death-bed, and he sitting up, kissed them, saying.

Hearken my Children, heare me your father Simeon, whatsoeuer I haue in my heart. I am my father Jacobs second son, and my mother Lea named me Simeon, because the Lord heard her prayer. I be- Gen. 19.

came very mighty. I went through with my doings, and was not affraid of any thing. For my heart was stout, my mind unmoveable, and my stomack undiscourageable: for hardiness is given of the Highest into mens soules and bodies. In it is. those daies I envied Joseph, because my Gen. 37.

father loved him: I hardened my heart against him to kill him, because the prince of error sending forth the spirit of envie, so blinded my mind, that I could not take heed to spare my father Jacob. But his Man. pur- God, & the God of his fathers sending his poseth, angell, did rid him out of my hands. For God dis- while I went into Sichem to carrie farewells.

The Testament

for our flocks, and Ruben into Dotaim,
where all our necessities were laid up in
store; our brother Juda sold him unto the
Ismaelites: & therefore when my brother
was come againe, he was sorry, for he in-
tended to take condeied him selfe againe
of our father. But I was angry with Ju-
da, for letting him goe alibe, and bare him
grudge sibe moneths after: howbeit God
tested me, and restrained the working of
my hands; for my right hand was halfe
withered up for six. dayes together. Then
did I perceiue (my sonnes) that that be-
fell me for Josephs sake: whereupon I re-
pentted soon after, and besought the Lord
to restore my hand, and I would abstain
from all rancor, envie, and folly. For I
knew I had conceived a wicked thought
against the L. 2), and against my father
Jacob, for my brother Josephs sake whom
I envied.

Envie de-
scribed,
a Blindeth
the mind.
b hindreth
sustenance
c Provo-
keth mur-
der.
d Pineth
the mens
prosperity

Now therefore my children keep your
selves from the spirits of error and envy.
For envie oberruleth the a mind of ebe-
rie 2), in suffering b him not to eate or
drink in rest, or to do any good thing, and
is alwaies egging him to c slay the party
whom he envierh, and d pinning away at
his

his prosperitie. Two yeares together I
 Punished my soul with fasting in the feare
 of the Lord. For I knew that the way to
 deliver me from envie, was the feare of ^{A remedy}
 the Lord. If a man flie unto the Lord, the ^{against en-}
 wicked Spirit flieeth from him, so as his ^{vic.}
 minde becommeth meeke, and of spitefull
 he becommeth pitifull, bearing no grudge
 towards such as love him, and so his en-
 vie ceaseth. And because my father saw
 me sad, he asked me the cause of it. & o
 whom I lied, saying: I have a pain in my
 stomach, for I was sorrest of all my bro-
 thers, for that I had been the cause of Jo-
 sephs selling into Egypt. And when I
 came into Egypt, and was put in ward by
 him as a pricke; then perceived I, that I
 was justly punished, and I was not sorry
 for it. But Joseph being a good man, and
 having Gods spirit in him, and being full
 of pitie and mercy, minded not to doe mee
 any harm, but loved me as well as the re-
 latives of my brethren. Wherefore my chil-
 dren keep your selves from all spite and
 envie, and walke in singleness of minde,
 and good conscience, after the example of
 your fathers brother, that God may give
 you grace, glory, and blessedness, upon

Gen. 42.

Joseph
mercifull
to his bre-
thren.

Gen. 50.

A sure to-
ken of
good.
Properties
of Envie.
a Corrup-
tion of
life.
a Distem-
perature of
body.
a Small
Sleep.

Gen. 39.
A token
of a quiet
mind.

your heads as you see in him. Of all the daies of his life, he did neuer cast us in the teeth with it, but lobed us as his owne soule; and moze than his owne Childzen, honouring us, and giuing us riches, cattell and cozne abundantly. You therefore my childzen, lobe yee one another with a good heart, and put from you the spirit of Envie; for it maketh a Mans soue to growe savage, marreth his body, brye- deih wrath and war in his thoughts, set- teth his bloud on fire, dzyberh him out of his wite; and suffereth no reason to beare any sway or rule. Moreover, it taketh a- way his sleep, disquieteth his minde, and maketh his body to tremble. For eben in sleep some spice of imagined malice gnate- eth him, cumbering his soule with spi- rits of mischief, making his body ghast- ly, and his mind affrighted with trouble, and appearing unto men, as it were with a pernicious spirit, and powring out of popson. Therefore was Joseph faire of face, beautifull and comely to behold, be- cause no wicked thing dwelt in him; for he had a countenance cleare from cumber- ance of any. And now my childzen let your hearts be meeke before the Lord, and walk

walke right befoze man : so shall ye finde
 sabour both with God & man : and beware
 that ye fall not to whoredome. For whore-
 dome is the mother of all naughtines, se- Effects of
 parating a man from God, & sending him whore-
 to Belial. For I haue seene in Enochs dome
 writings, that you and your children shall Gen. 49.
 be corrupted with whoredome, and do Le-
 vi wrong by the sword. But they shall not
 preuaile against Levi, because he shall
 fight the Lords battels, and take all your
 tents, and very few shall be divided in
 Levi and Juda, for hee shall be your Cap- Parents,
 taine, as my Father Jacob prophesied in teaching
 his blessings. Behold I tell you all these not their
 things aforesaid, that I may be cleare Children,
 from the sin of your soules. Now if you are guilty.
 put from you all enbroufnes, and all stiff- Commodi-
 neckednes, all my bones shall flourish as ties of
 a rose in Israel, and my flesh as a Lilie in concord.
 Jacob, and my saboz shall be as the sent of
 Libanus, & my holy ones shall be multipli-
 ed as the Cedars for euer, & their boughs
 shall increase out in length for ebermore.
 Then shall the seed of Canaan perish Exod. 17.
 together with all the remnant of Amalek.
 All the Cappadocians shall perish, and all
 the Sechians shall likewise be destroyed.

Ioh. 1.

The fruite
of obedi-
ence.

Gen. 49.

A note for
Parents.

Then shall the land of Cham faile, and all the people goe to wreck. Then shall the Earth rest from trouble, and all men under Heauen from war. Then shall Seme be glorified, when the great Lord God of Israel appeareth upon earth as a man, to save Adam in him. Then shall the spirits of errour be troden under foote, and men shall reign ober hurtfull fiends: then shall I arise again in joy, and blesse the highest in his wonderful works: for God taking a body upon him, and eating with men, shall save men. And now my childzen obey Levi, and you shall be delivered by Juda: and aduance not your selues aboue these two tribes, for of them two shall the saving health of God spring unto us. For the Lord shall set up, of Levi the prince of priests, and of Juda the King of Kings, God a man. So shall he save all the Gentiles, & the off-spring of Israel. For these things sake I charge you to command your childzen, to keepe these things thoroughout all their generations.

And Simeon making an end of these his sayings and commandements, to his childzen, slept with his fathers, when as he was of the age of an hundred & twenty yearen

peares. And then they laid him in a coffin
of wood that rotteth not, that they might
carry his bones againe into Hebron: & they
conueyed him priuily in the warre of the
Egyptians. For the Egyptians kept the
bones of Ioseph, in the Kings treasure.
For their incanters told them that
whensoeuer Iosephs bones were carried a-
way, there should be such a plague of
misse and darknesse among the EGYPT-
tians, as one brother should not know a-
nother, no not euen by sight: and Sy-
meons children beuailed their father ac-
cording to the Law of mourning, & conti-
nued in Egypt till the day of their depart-
ing thence under the hand of Moyse.



The

The Testament of L ^o v r, made to
his Childrena. this death, concer-
ning Priesthood.



The sinne, be just, rage not, give light,
Ye Preachers of Gods Word:
For what else sheweth Sun and Moone,
Dame Venus, Wolfe, and Sword?

le to
er-
The Copie of Levies words,
namely which hee spake to his
childzen concerning all the
things which they should doe;
and which should happen unto them,
untill the day of iudgement. Hee was in
health when he called them unto him, for
he knew before when he should die. So
when they were come together he said
unto them.

I Levi was bred and borne in Charran, Levi's
birth and
country,
Gen. 34.
and afterward came with my father into
Sichem. I was at that time but young, a-
bout 20 years old, when I helped my bro-
ther Simeon to revenge our sister Dina
against Hemor. Now as we were tending
of our flocks in Abelmeel, the spirit of the
understanding of the Lord came upon
me, & I saw all men undermining their
own waies, and how unrighteousnes had
builded her selfe a fortress, & wickednes
sat upon the throne thereof. And I was so-
ry for mankind, & besought the Lord to save
them. When there fell a sleep upon me, and
I saw a very high mountain: It was the
mountaine of Aspis in Abelmeel. And
behold the heavens opened, and the An-
gel

Christ

Christ.

gell of Gods said unto me, Levi, come hither; and went from the first heauen to the second, and there saw the water hanging betweene the one and the other. And I saw the third heauen much brighter than them both: for the height thereof was infinit. And I said to the angell, what meaneth this? And the Angell answered me, Marvel not at these things, for thou shalt see foure heauens yet brighter, & without comparison, when thou comest up to them. For thou shalt stand by the Lord, & be his Minister, and utter his secrets unto men, and preach of the deliverer of Israel which is to come: by thee and by Juda the Lord will appear to men to save all mankind in them. Thy life shall depend upon the Lord, by him shalt thou have thy fields, vineyards, fruits, gold, and silver. Therefore hearken as touching the seven heauens. The lowest is most loathing, because it is neere to all the unrighteousnes of men. The second hath fire, made, & pre, prepared by the Lords appointment against the day of Gods rightfull judgement. In it are all the spirits of vengeance for the punishing of the wicked. In the third are the powers of hosts ordained against

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gainst the day of iudgement, to take ven-
geance upon the spirits of error and Be-
lial. In the fourth aboue these, are the 4
saints: for in the higher places dwelleth
great glory in the bolp of all holies aboue
all holynesse. In the next unto this are the
angels that do serbe in Gods presence,
and seeke his fauour in all the ignorances
of the righteous. They offer to the Lord
the sweet sahor of a reasonable serbice, a
sacrifice without bloud. In the other that
is under this, are the Angels that being
answers from the Angels in Gods pre-
sence: In that which is aboue it, are the 7
thrones and potestates, wherein is con-
tinuall offering up of hymnes unto God.
Therefore whensoever the Lord looketh
upon us, all of us are moved; sea, and e-
uen heauen, earth, & the bottomlesse deep
are moved at the sight of his greatnesse,
but the childzen of men being wittles, shall
sin and p robe the highest unto wrath;
Now therefore understand that the Lord
will execute iudgement upon the childzen
of men. Because that men will still con-
tinue in unbeliefe and unrighteousnesse,
even when the stone shall cleabe asunder,
the sunne be darkned, the waters dried
up.

The Testament

up, the fire quake, & all creatures be troubled at the fainting of the invisible Spirit, and the spoiling of hell in the passion of the highest: therefore shall they be condemned to punishment. The highest then hath heard thy prayer to separate thee from unrighteousnesse, and to make thee his sonne and seruant, and a minister in his presence, a lanterne of knowledge to lighten Jacob thoroughly, and to be as a day sunne among the childezen of Israel, and unto thee and thy seed shall the power of blessing be giben, till God bisset all nations in the bowels of the mercy of his Sonne for euer. Heberthelesse, thy sonne shall lay their hands upon him to crucifie him, and for this cause is wisedome and understanding giben unto thee, to giue thy childezen knowledge of him, because that if they blesse him, they shall be blessed, and they that curse him shall perishe in his sight. And the angell opened me the gates of heaben, and I saw the holy Temple, and the highest sitting on the throne of glorie, and he said unto me: Levi I haue giben thee the blessings of the Priesthood, till I come my selfe to dwell in the midst of Israel. Then the angell brought mee

done

A minister
what hee
should be
of himself
not right-
eous.
Mat. 5.
End of the
priest-
hood pro-
phesied.
Christ his
passion
prophe-
sed.

Christ.

done to the earth, and gave me a shield
and a sword, saying: Execute vengeance
in Shechem for Dina, and I will be with
thee, for God hath sent me. And at that Gen. 34.
time I slew the sonnes of Hemor, as it
is written in the tables of Heaben. And
I said unto him, Lord I pray thee tell me
thy name, that I may call upon thee in
the time of my trouble. And he answered, Christ
I am an Angell which excuseth Israel, our redee-
mer, that he might not be stricken for ever, be-
cause all wicked spirits lie in waite for
him. Afterward being waked as it were
out of sleep, I blessed the most highest, and
the angel that excuseth the offspring of Is-
rael, and all righteous men. And when I
came to my Father, I found an Aspe of
brasse whereupon the bill took the name
of Aspis, which is hard by Gebat on the
right side of Abila. And I laid up these say-
ings in my heart, and I counselled my fa-
ther and my brother Ruben to perswade
the sons of Hemor to bee circumcised, be-
cause I was zealously grieved for the ab-
omination which they had wrought in
Israel. For first of all I killed Sichem, &
then Simeon killed Hemor, and after this
came our brethren, who smote the Citie
with

The zeale
of a Mini-
ster.

Gen. 34.

The Testament

Gen. 34.

Gen. 49.

The manner, not the doing rebuked.

The sin of the Siche-
mites.

Raped Di-
na.

Persecuted
strangers.

Gen. 12.

Ravished
their
wives.

with the edge of the sword. When my fa-
ther heard of it hee was angrie, because
they had receiued circumcision, and were
killed afterward, and therefore he dealt
otherwise with us in blessing. For wee
sinned in doing it against his will, & he fell
sicke the same day. But I knew then the
Lord intended eill to the Sichemites, be-
cause they had heretofore purposed to
habe done the like unto Sara, as they did
unto our sister Dina: but God letted
them. And they persecuted our father A-
braham (as then a stranger) & caried away
his cattel, and furthermore did beat Jeb-
lah very sore, who was born in his house.
After the same manner dealt they with
all other strangers, taking away their
wives from them by force, & driving the
men themselves out of their country. For
which cause the wrath of the Lord came
upon them in the end. And I said to my fa-
ther: Sit hee not offended, for God will
bring the Canaanites to nothing before
thee, & give their land unto thee, & unto thy
holy one after thee. For from henceforth
Sichem shall be called the city of foolles, be-
cause that as men do scorn foolles, so habe
we scorned them for their woeking of fol-
ly in Israel,

Israel in taking away our sister for to defile her. Then came we into Bethel, and there when I had sacrificed threescore and ten dayes together, I saw the thing again as I had seen it befoze. And I saw seuen men in white rayment, saying unto me, We put on the Stole of Priesthood, the crowne of righteousness, the Reason of understanding, the Robe of truth, the Breastplate of faith, the Mitre of holiness, and the Ephod of Prophecie. And so every of them bringing something with him, did put them upon me, saying, Be thou henceforth the Lords Priest, thou and thy seed for evermore. The first of them anointed me with holy Oyl, and gave me the Scepter of judgement. The second washed me with cleane water, and fed me with Bread and Wine, that is to wit, with the most Holy of Holies, and clothed me with a glorious Robe downe to the ground. The third did put upon me a Silken garment like to an Ephod. The fourth girded me with a girdle like to Purple. The fifth gave unto me an Olive bough, very full of fatnesse. The sixt did set the Mitre of Priesthood upon my head. The seventh filled my hands with incense, to the intent

Gen. 35.

The ministrie described.

Exod. 28.

Levit. 8.

ED

tent

The three
blessings
of the fa-
mily of
Levi.
Christ
prophe-
cied.

A distri-
bution ex-
cludeth
the sole
receiving
of the Sa-
crament.

tent I should execute the office of a priest
unto the Lord. And he said unto me, Le-
vi, unto three principall things is the
seed appointed of God: namely, to be a
signe of the glorious Lord that is to
come, & he that believeth shall be the first.
The great lot shall not fall upon him, the
second shall be in Priesthood, and the third
shall have a new name, because a King
shall rise up in Juda, and renew my priest-
hood, according unto the figure of the
Gentiles, among all nations. But the
comming of him is unutterable, as who
shall be the Prophet of the highest, born
of our Father Abraham. All the plea-
sant things of Israel shall be given unto
thee & to thy seed, and you shall eat all that
is faire to see to, and thy seed shall distri-
bute the Lords Table, and of them shall
be high Priests, Judges, and Scribes:
for in their mouth shall the holy things be
kept. When I awoke, I perceived that
this vision was like the other, and I laid
it up in mine heart, and shewed it not unto
any man living upon the earth. The first
two dayes I & Juda went to our grand-
father Isaac, and he blessed me according
to all the sayings of the visions that I had
seen

seems, but he would not go with us unto
Bethel. But when we came to Bethel, my
father Jacob said unto his son concerning
mee, that I should be their priest before
the Lord. And he arose in the morning,
and lifted all things to the Lord by me.
Then came we to Hebron to dwell there,
and by and by Isaac called me to enquire
the law of the Lord, after going as those
angell had shewed him, and he taught
mee the law of Righteousness, Sacrifices,
Burnt offerings, Drinkings, Free will
offerings, and offerings for health. He
e-ry day he taught me understanding, and
called upon me continually before the
Lord, saying, O Lord, be merciful to the
spirit of fornication, for he will follow thee,
and defile the holy things by thy seed.
Therefore take thou a sign in thy youth,
such an one that he hath not any blame, nor
uncleanliness, nor is of the kindred of the
Apostates, or of the Gentiles. And before
thou enter into the holies, wash and take
with thee a sacrifice, & also when thou
shalt do, offer unto the Lord the fruites
of the trees that are that green, as his office,
my father Abraham taught me to do, and
the fruites of all clean beasts, and of clean

Exod. 18
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foales offer thou in sacrifice: Likewise offer up the first-born of all things; and the first fruits of thy wine, and sprinkle thy sacrifices with salt. Now therefore my sons, keep ye all the things that I command you: for whatsoever I have heard of my Fathers, that have I told unto you. I am clear from all the wicked-

A comfort
for godly
parents.

Prophecy
of the de-
struction
of Israel.

The
Realm
plagued,
whose Mi-
nistery is
wicked.

nelle and sin which you shall commit to the end of the world. We shall work wickedness against the habiour of the world, and ye shall rebuke Israel, stirring up much evil against him from the Lord, and dealing wickedly with him, so that Jerusalem shall not continue, by reason of your naughtinesse. The Vest of the Temple shall be rent in sunder to discover your foulnesse, and ye shall be scattered as prisoners amongst the Heathen, and be scorned, cursed, and trodden under foot. Nevertheless, the House which the Lord shall choose, shall be called Jerusalem, as the Book of Enoch the righteous containeth. Therefore when I was twenty and eight years old, I took a wife, whose name was Melcha, and she conceived and bare me a son, & called his name Gershon, because we were but strangers in our land:

Gen. 36

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of Levi I and II

for Gershon signifieth banishment. Solo
 I knew of him; that he should not be of
 the chief degree. The second was Caath,
 who was born the fife and thirtieth year.
 I saw a vision Eastward; how all the
 congregation stood up aloft and therefore I
 called his name Caath; which signifieth
 the beginning of greatnesse and learning.
 The third was Merari; who was born
 in the fife and thirtieth year of my life: Exod. 6.
 And because his mother was hardly deli-
 bered of him, she called him Merari; which
 is as much to say, as my bitterness. And in
 the threescore and fourth year of my life,
 was my daughter Jochebed born in E-
 gypt; and so was I honorable among my
 brethren. Also my son Gershon took him
 a wife, which bare him Lybni, and Schimi.
 The sons of Caath were Amram, Ysh-
 var, Hebron and Uziel: and the sons
 of Merari were Mahali and Mushi. In
 the fourescore and fourteenth year of my
 life, Amram took unto wife my daughter
 Jochebed; because that he and she were
 born both on one day: I was eight year
 old when I entred into the Land of Ca-
 naan; and eighteen year old when I en-
 tred into the office of Priesthood. At eight

Levi made
 Priest at
 18 years.

The Testament

Married at
28.

A note for
Parents.

Blessings
of the
learned
Minister.

Wise-
dome a
precious
jewell.

and shortly reuenged him a Justice and at
fourty years old he died into Egypt
and he left his wife and his children
open in the world generation. Joseph died
in his hundred and tenth year. And now
the children, which thou seest the Lord
with all good heart, and walke
plainly in all things, according to his
word. Therefore, bring up your children
in the Lord, that they may have under-
standing by reading of the Law of God,
without ceasing all their life long. For
thou shalt be known to God's hand that he
will begeth and go where he will, he
shall be no stranger. I also be shall have
many friends that his father's hand
shall be glad to see him, and
he shall be able to show. For some
death rightfully upon earth, that you may
find Heaven, and those good things in
your minds, that you may find them in
your life. For if you see evil things, or
that you see and wrap all manner of con-
fiance and trust. But you wisdom is
the seed of God: for it captivate come
and Cities and Countries be destroyed
gold and silver and all possessions perish
but none can take away the wise man
with

wisdom, take only the blindness of un-
godliness and sin. For his wisdom
shall become a shield to him among his e-
nemies, and make a strange countrey to
be as his olone home, and cause him to
find friendship in the midst of his foes.

If he teach and doe such things, he shall
sit with kings, as did our brother Joseph.
And truly my Chudzen, I know by the
writings of Enoch, that in the end ye shall
doe wickedly, laying your hands most
spitefully upon the Lord, and through you
your brethren shall be confounded, and
made a scorn to all nations. Howbeit
our Father Israel is cleare from the
wickednesse of the high Priests, which
will lay hands upon the Saviour of the
world. The Heaben above the earth is
cleane, & you be the lights of the heathen,
as the Sun and the Moone. What shall
all the heathen do, if you be overdarkened
with wickednesse, and bring cursednesse
upon your country folke, for whose sakes
the light of the world is put into you, to
enlighten all men withal? this light of the
world shall you most wilfully steal, and
teach commandements contrarie to the
righteousnes of God. Ye shall purloin the

Sin blind-
derth wise-
dome: 2004

Commo-
dities of
wise-
dome: 21

Christ his
death, and
spiteful-
nes of the
Jews, pro-
phesied.
Mat. 27.

Ministers
wha: they
arc.

1 Samp. 3.

Layn offering, and such away pieces of it. Before you do your sacrifices unto the Lord, ye shall steale away the choicest things, and eat them disdainfully with Harlots, teaching Commandements of cabotousnesse. Ye shall defile married women, and inforce maidens in Jerusalem, you shall match your selves with whores, and Harlots, you shall take the daughters of the Heathen unto wife, purifying them with unrighteous purifying, and your mingling shall be like unto Sodom and Gomorrha, and ye shall be sworn with wickednesse in the Priesthood, insomuch that you shall most disdainfully and spitefully laugh the holy things to scorn, not only haunting and boasting your selves against men, but also being puffed and swollen up with pride against the Commandements of God. For this cause shall the Temple which the Lord hath chosē, be undoubtedly left desolate in uncleannesse, and you your selves become captives to all Nations, and be loathed and abhored among them, and receiue endless shame and confusion, through Gods rightfull judgement: and all that see you shall shun you. And were it not for our Fathers,

Fathers, Abraham, Isaac and Jacob, there A prophe-
shoul not one of my seed be left upon cy of
earth. Furthermore I know by the Book Christ:
of Enoch, that ye shall goe astray by the persecuti-
space of threescore and ten weeks, and Mark the
desile the Priesthood, slaine the Sacrifice right por-
ces, destroy the Law, despise the sayings traiture of
of the Prophets, frowardly persecute the Shave-
righteous folk, hate the godly, abhor ling gene-
the sayings of soothfast men, and call him- ration.
Hereticke that goeth about to renew the
Law by the power of the Highest: and in Christ and
the end ye shall kill him out of hand, as his mem-
you think, not knowing that he shall rise bers,
again, and so shall ye receiue his inno-
cent blood wilfully upon your other
heads. For his sake shall your holp places
be left desolate, which you shall haue desil-
led, eben by utter forswearing, and your
dwelling shall not be clean, but you shall
be accursed among the Heathen, and de-
spair shall be yon, till he visite you a-
gain, and mercifully receiue you through
faith and water. And forsomuch as ye haue Ergo faith
heard of the threescore and ten weeks, & the ho-
ly Ghost
bear ye also of the Priesthood. For in e- justifieth,
very Iubilee shall be Priesthood. In the and not
first Iubilee the first anointed into the merits,
Priest-

1. His priesthood shall be great, & shall be to God,
2. as to his father, & his priesthood shall be
3. full of the feare of the Lord; and in the day
4. of his gladness he shall rise up unto the
5. salvation of the world. In the second
6. jubilee, the anointed shall be conceived
7. in the beabinnell of the beloved son, and
8. his priesthood shall be honourable, and
9. he shall be glorified amongst all men.

3. The third priest shall be taken up in sor-
4. row, and the fourth shall be in griefe, be-
5. cause the multitude of iniquities shall be
6. laid upon him, and throughout all Israel
7. every man shall hate his neighbour. The
8. fifth shall be held fast in darkness, and
9. likewise the sixth and the seventh. And in
1. the seventh shall be such abomination
2. both before God and man, as I am not
3. able to expresse. I write that the doers
4. thereof shall not be known. For this
5. cause shall they be in captivity & corrup-
6. tion, and their land and substance shall be
7. destroyed, but in the fifth weeke they shall
8. returne into their desolate country, and
9. renew the Lords house. In the seventh
1. weeke, shall come idolatrous priests, co-
2. betors, waitours, unrighteous scribes,
3. and all the abusers of men, children, and
4. beasts.

beate. After that the Lord hath sent ben-
 geant upon them in the priesthood, then
 will God raise up a new Priest, unto
 whom all the Lords word shall be ope-
 ned, and he shall execute true judgement
 upon earth many dayes, and his name
 shall arise in heaben. As a thing shall he
 send forth the light of knowledge in the
 open sunshine of the day, and he shall
 be magnified above all the angels, and he
 receiveth and shine as the Sun upon the
 earth, and drive away all darkness, and
 there shall be peace upon all the earth. In
 his dayes the heabens shall reioyce, the
 earth shall be glad, the clouds shall be men-
 ry, the knowledge of the Lords shall be
 polvred out upon the earth as the waters
 of the Sea; and the angels of glory that
 are in the Lords presence shall reioyce in
 him. The heabens shall be opened, and out
 of the temple of glory shall sanctification
 come upon him with the Fathers joyce, as
 from Abraham the Father of Isaac, and
 the glory of the highest shall be spread out
 upon him, and the Spirit of understand-
 ing & sanctification shall rest upon him,
 whereof he shall give abundantly, and
 mightily to his children in truth for ever-
 more,

No Priest more, and there shall none succeed him
hood shall from generation to generation, world with-
succeed. In his Priesthood all sin shall come
Christ to an end, and the unrighteous shall cease
Priesthood from their naughtiness: but the righteous
of Christ shall rest in him, and he shall open the gates
how bene- of Paradise, and slay the threatening sword
ficial, against Adam, and feed the Lambs with
the fruit of life; and the spirit of holiness
shall be in them. We shall binde up Belial,

Christ our
propitia-
tor.

Christ gi-
veth pow-
er to his
to tread
down spi-
rits.

and giue his own childzen power to tread
down hurtful spirits, and the Lord shall re-
joyce in his childzen, and accept them as
his beloved for evermore. Then shall A-
braham, Isaac, and Jacob be glad, and then
shall I and all Saints rejoyce. Now my
childzen ye have heard all. Therefore choose
ye out of you either light or darkness, either the
Law of the Lord, or the works of Belial;
and we answered our Father, saying: We
will walk before the Lord according to his
law. And our Father said, the Lord is wit-
ness, and his Angels are witnesses, and I
am a witness, and you your selves are
witnesses of the words of my mouth.
And when we had answered, we will be
witnesses, Levi rested with this charge gi-
ben unto his childzen.

And

Of Levi.

And stretched out his feet, and was put
to his fathers, when he had lived a hun-
dred and seven and thirty years, and they
laid him in a coffin, and buried him after-
ward in Hebron, besides Abraham, Isaac
and Jacob.

The

The Tenth, of his death, concerning
 his Children as his death, concern-
 ing valiantnesse, covetous-
 nesse and fornication.



Lo here the blessed Princely state
 Of Juda suffering not his mate.
 The Scepter, Lion, Purse and Crowne
 Betoken glory and renowne.

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The Copie of all the sayings of
Juda, which he spake unto his
Children at the time of his
death: when they were come to-
gether before him, he said unto them.

I was my fathers fourth son, and my ^{Juda his}
mother called me Juda saying, I thank the ^{exhortati-}
Lord for that he hath given me a fourth ^{on.}
sonne. I was swift of foot and painfull in ^{The duty}
my youth, and obeyed my Father in all ^{of chil-}
things, and blessed my mother and my ^{dren.}
mothers sisters. And when I came unto
mans estate, my father Jacob prayed over
me, saying: Thou shalt be a King and pro-
perous in all things. Behold, God gave ^{Valiant-}
me grace in all my woorkes both abroad, ^{nes of}
and at home. Upon a time I saw a Hind, ^{Juda: the}
and ran after her, and caught her, & made ^{gift of}
good meate of her for my father. Also I ^{God.}
outran the Hoes, and overtook all things
that were in the fields, insomuch that I
caught a wild Beare, and tamed her. I
plucked a Kidde out of the mouth of a
Beare, & taking him by the pawes over-
threw him, and rent asunder all wilde
beasts that turned upon me, as if I had
been

4 been a Dog. I encountered with a wilde
 Boar, and oberrunning him tare him in
 5 pieces. In Hebron a bastard Lyon leapt
 upon a Dog, and I catching him by the
 tail, flung him away by and by, and he
 6 beat asunder. In the borders of Gare a
 wilde Bull was feeding in the fields, and
 I took him by the horns, and swinged
 7 him about, and finally killed him. There
 came two Kings of the Chananites armed,
 upon our flock, and much people with
 them, and I alone running unto the
 flock, leapt to King Sur, and striking up
 his legs, oberran him, and so slew him.
 8 Also I killed another King named Tha-
 phes, sitting on his Horse, and so scatterd
 all their people. I oboertook King Achor
 a Giant on Horse-back, shooting forward
 and backward: and throwing a stone of
 threescore pound weight upon his Horse
 I oboerran him and killed him, and fight-
 ing two houres with Achor, at length
 I brake his shield, and maimed his feet, and
 finally slew him. As I was pulling off
 his breastplate, behold eight of his friends
 assailed me, whereupon I filled my hands
 with stones, and flinging them at them with
 a sling, slew four of them, and put the o-
 ther

ther foure to flight. Also our father Ja-
cob slue the Giant Beelisa king of all the
Kings, who was mighty and huge, of the
 stature of twelue cubits. By reason
whereof feare fell upon them, and they left
their fighting against us. For this cause
my father was carefull of me when I
was in battaile with my brethren. He
saw in a vision concerning mee, that the
Angell of strength followed me ebery
where, to the intent I should not be eber-
come. The second handsell was a greater
battell to us, then that which wee had at
Sichem: in so much that in fighting vali-
antly with my Brethren, I chased a
thousand men, and slue of them two hun-
dred persons & foure of their Kings, and
following after them, shaled the walls of
their citie, & there slew two Kings more, &
so we delibered Hebron, & led them all a-
way as prisoners. Then the next day we
went to a strong walled, & unapprochable
citie, called Areca, which threatened to kill
us. Therefore I & Gad went to the east
side of the city, and Ruben and Levi unto
the West & South side. They that stood
upon the walls supposing there had been
no more but Gad & I, did set fire upon us

The vali-
antnes of
Jacob.

e

while

while in the mean time my brother that
lay in hole brake out upon the other two
floes, and shaling the walls with ladders,
entered the citie ere our enemies wist it, &
so we won it by the sword, and set fire
upon the Tower, and burnt it up with
such as were fled into it. As we returned,
the men of Thashe lay in waite for our
prey, and took it with our children. But
we followed them to Thashe & slew them,
and buried their City, spoiling all that
was in it. And while I was at the waters
of Gureba, we fell upon the men of Jobel,
that came against us in battaile, and slew
and spoiled both them, and also their com-
plices, that came to their aide from Se-
lon, so as we gave them no respite to re-
turne againe upon us. The fift day after,
there came men from Machir to fetch a-
way our prisoners, whom we met in bat-
tell notwithstanding that they were a
mighty host, and slew them before they
could get up to the place that they came
from. And when we came to their City,
their women tumbled down stones upon
us from the top of the hill whereon their ci-
ty stood: but I & Simeon casting to the
back side of the colons, got unto the higher
place,

of Juda.

places, and destroyed the whole city. The
 next day it was told us, that the cities of
 two kings came against us with a huge
 host. I therefore and Dan saying our
 selves to be Amorreans and fellowes,
 with them, went into their City, and ta-
 king the entrances in the dead time of
 the night, did set the gates wide open to
 our brethren that came after us: by
 meanes whereof we destroyed them & all
 that they had, & when we had sacked the
 city, one did cast downe the three walls
 thereof. Then went we to Thamua, which ¹⁴
 was the refuge of all the kings for their
 wars. The king being angry for a hurt
 that I took, I charged upon those that
 stood aboue me: but they threw downe
 stones out of slinges upon me, and shot ar-
 rows at me, & had killed me, but that my
 brother Dan rescued me. Therefore we
 came running upon them in a rage, and
 put them all to flight: and they passing by
 another way, went and sued humbly un-
 to my Father, who made a Covenant
 with them, so as we did them not any
 more harme, but receiued them into
 league with us, & deliuered them all their
 prisoners. Then builded I Chamma, & my

The Testament

father builded Rabbahel. Twenty years
old was I when this warre was made,
and the Chanaanites were afraid of me,
and my Brethren. I had much cattell, &
my chiefe heardsmen was Yran of Odellam,
in whose company I saw Bersa King
of Odellam who made us a feast, & with
much intreatente gave me his daughter
Bethsue to wife, which brought me forth
Er, Anan, and Sylon, of which three God
gave two Childesse. For Sylon lived, of
whom some of you be the Children. My
Father and we made eightheene yeares
peace, with his brother Esau and his chil-
dren. When the eighteen yeares were
past after our coming out of Mesopo-
tania, in the fortieth yeare of my life
Esau our Fathers brother came upon us
with a great strong Host, & was slaine
by the Bowe of Jacob, & conueyed away
dead unto Mount Seir. Wee also follow-
ed upon the Children of Esau, but his city
was very strong with high walles, and
gates of yron and brasse, so as we could
not enter into it, howbeit wee did shut
them up within it, and besieged it. Now
when they shewed not themselves abroad
in twenty daies together, I put my Pel-

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met upon my head, and in sight of them
all set up a ladder, and shaling the walls,
gave four of their noble men with a stone
of the weight of three talents. The next
day Ruben and Gad went and slew three-
score others. Then they offered peace,
and wee by our Fathers advice, received
them into tribute. And they gave us two
hundred quarters of corne, five hundred
bates of oile, and a thousand & five hun-
dred measures of wine, unill we went
downe into Egypt. After this my Sonne
Er married Thamar, of Mesopotamia,
the Daughter of Aram. Now Er was
a very wicked Ampe, and doubted much
of Thamar, because shee was not of the
land of Chanaan. Therefore the Angel of
the Lord slew him the third night after his
marriage, when he had not yet accompanied
with her, by reason of his mothers curse,
and so died in his naughtynesse, for she
was told that he should have had any
children by her.

When Anan was marriageable, I gave
Thamar unto him, and hee likewise of a
sort accompanied not with her, notwith-
standing that he lived a full yeere with her,
and when I had married him, then he com-

The Testament

panied with her, but yet by his mothers
commandement he let his seed fall upon
the ground, and so also he died in his wic-
kednes. I minded to haue giuen her unto
Sylon also, but my wife Bechshe would
not suffer mee. For she spited Thamar be-
cause she was not of the daughters of Cha-
naan as her selfe was. Now I knew, the
of-spring of Chanaan was mischievous,
but yet did youthfull fancie blind my
heart. And as I beheld her poisoning out
wine, I was deceived with drunken-
nesse, and fell in love with her.

Fornication
a fruit of
drunken-
nes.

Gen. 38

Upon a time while I was a yep, she
married Sylon to a woman of Chanaan:
which her deed when I understood, I
curst her in the bitterness of my soule, &
so she died in the wickednesse of her sons.
A two yeares after these things, as I went
to sheare my sheepe, Thamar decking her-
selfe like a Bride, sat her downe at the
gate of the Citie. For it was the custom of
the Amorites, that their brides do set them
selbes forth at the gates of their cities, by
the space of 7 daies together, to be abu-
sed by fornication. I therefore being drun-
ken with the waters of Horek, knew her
not, by reason of wine, inasmuch that her
beauty

An intole-
rable cu-
stome of
the Amo-
rites.
Apparell,
beauty, &
wine pro-
voketh
whore-
dome.

Of Juda.

beauty together with the attire in decking
of her selfe deceived mee, and thereupon
turning aside unto her, I said, Shall I come
in unto thee? and she answered, what wilt
thou giue mee? and I gabe her my Gasse,
and my Gyrdle, and the Crowne of my
kingdome. Upon my companing with
her, she conceived: afterward I not
knowing my self to haue been the doer
thereof, would haue put her to death for it.
But she habing kept my pledges in store,
shamed me with them: and when I had
heard my owne words of her in secret,
which I had spoken to her when I lay
with her in my drunkennes, I could not
put her to death because it was of the
Lords doing, but I touched her not any
more to my dying day. For when I had
done this abomination in Israel, lest she
might worke wyles with me, I sayd I
would fetch my pledges again of her: but
when I enquired for her, the townsmen
said there was no hyde in the city, because
she came from another place, and had sit
there but a little while, & she deemed that
no man knew of my going in unto her.
Afterward we came into Egypt to Ioseph,
because of the dearth, six and forty years

Fornicatio
is charge-
able.

Happy are
they that
can cease
from do-
ing ill.

old was I when we came hither, & three-
 score & thirteene yeeres have I liued here.
 And now my Sonnes heare me your fa-
 ther in all things that I charge you with-
 al, and keepe you all my sayings, in doing
 all manner of Righteousnesse before the
 Lord, and in obeying the commande-
 ments of the Lord God, and will be not
 after your own lustes, nor after con-
 ceits of your own mindes, in the pride of
 your hearts, neither glorie in the workes
 of the strength of your youth, because it is
 sinfull in the sight of the Lord. For in as
 much as I gloried in my battailes, and
 upbraided my brother Ruben with Bilha
 my fathers wife, because no face of any
 beautifull woman had yet deceived mee,
 therefore the spirit of fondnesse and forni-
 cation fel upon me, so that I was overtak-
 en both in Bethuse the Chanaanite, and
 in Thamar the Zarise of my owne sons.
 And I said unio my father in Law, I
 have made my father priue to the mat-
 ter, & therefore I will take thy daughter to
 my wife. Whereupon he belowed me an in-
 finite masse of gold in his daughters be-
 half (for he was a king) & decking her with
 Gold and Pearle, willed her to poure out
 wine

It is sinful
 to any
 man to
 glory in
 his felicity

See what
 it is to up-
 braid men
 their vice.

103
wine to us at the Supper. The beauty of
the woman, and the wine together dazzled
mine eyes, and voluptuousnes did so dar-
ken mine understanding, that I fell in
love with her, and brake the commande-
ment of God, and of my fathers, & took
her to wife. According to the intent of my
heart, the Lord paid me home for it: for
I had no joy of the children that I had by
her. Now therefore my Children be not
drunken with wine, for wine turneth a
mans understanding away from the
truth, and kindleth in him the fire of lust,
leading his eyes into error, in so much as
wine is a seruant to the spirit of lechery,
to further the feeding of the mind with vo-
luptuousnesse, and so these two may be-
reave a man of all power. For if a man
drinke wine till he be drunken, he traineth
his minde unto the filthy thoughts of le-
chery, and kindleth the body to carnall
copulation. And if desired occasion serue,
sinne is brought without shame. Such
a thing is wine my sons, for a drunken
man is ashamed of nothing. Behold, it
made both me & Thamar do amiss, so as
I blushed not at the multitude in the ci-
ty, but went a doe unto her in the sight of

Children
that marry
without
consent of
parents
plagued.
Discom-
modities
of wine.
Blind-
eth under-
standing.
Seruant
of lechery.

Fruit of
drunked-
nes. A
drunken
man is
shamelesse

Example

all

The Testament

Who
ought to
drinke
wine.
Properties
of a drun-
ken man is
filthy talk
& wicked
deeds.
Discom-
modities
of whoredome.

all men, and committed a great sinne in
discovering the uncleane privities of my
own sons. Although drincking of wine I
was not ashamed to break Gods Com-
mandement, in taking a woman of Cha-
naan to wife. Wherefore my sonnes, be
that drinbeth wine had need of discretion,
& the discretion that every man ought to
use in drincking of wine is, that he be a-
shamed to over-drink himself. For if he
passe that bond, he forgoeth his under-
standing, & cleaveth to the spirit of error,
which causeth the drunken man to talke
filthily, & to do wickedly, & not to be asha-
med, but to boast of his lewdnes, thinking
it to be good. He that committeth whoze-
dome is bereft of his libertie and becom-
meth a bond-slave of lecherie, and cannot
get out of it again, after the same manner
that I was made naked. For I gave
over my staffe, that is to say, the staff of
my tribe: & my girdle, that is, my power:
& my crown, that is, the glory of my king-
dome. When repenting these things,
I forgave all mine and flesh unto mine old
age, and was utterly unacquainted with
all mirth. And the Angell of God shewed
me that women should from time to time
over-

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10

ober-maister all men, as well things as
 capities, and bereabe great men of their
 glorie. For the povertie of a poore man is
 a greater fence to him than is the strength
 of a mighty man. Therefore my children
 keep measure in drinking, for there are
 in it foure noysome spirites, that is to wit,
 of concupiscence, of heartburning, of le-
 chery, and of filthy gaine. If pee drinke
 wine merrily in the feare of the Lord
 with shamesfastnes, ye shall live: But if ye
 drinke without regard of shame or feare of
 God, then turneth it to drunkennes, &
 dishonestie stealeth in. And if pee drinke
 none of all, then shall ye not sin, neither in
 slanderous words, nor in quarrelling, nor
 in railing, nor in breach of Gods com-
 mandements, neither shall ye perish be-
 fore your time. For wine discloseth the
 secrets of God & man unto strangers,
 like as I betrayed the secrets of God
 and of my father Jacob to Bethsue the
 Chanaanite, which God hath forbidden
 to bee disclosed. Also wine is a cause of
 warre and sedition. Moreover I charge
 you my sons that you take not thought
 to look upon the beauty of women, for my
 & womanly beauty made me to per-
 ish before the
 shote time.

Four noi-
 some Spi-
 rits follow
 drunkenes
 1. Concu-
 piscence.
 2. Heart
 burning.
 3. Lechery
 4. Cove-
 tousnes.
 Astibnenc
 from wine
 what com-
 modity it
 hath.
 1. It slan-
 dreth nor.
 2. It quar-
 releth not.
 3. It brea-
 keth not
 the com-
 mande-
 ments.
 4. It peri-
 sheth not
 before the
 shote time.

Obedience
to parents
how pro-
fitable,
The dis-
commo-
dities of
covetous-
ness,
Full of
Pride,
Merchies
disquies-
ets the
soules
of Con-
fumes the
body
of Con-
fumes the
Gods holy
word

shoote my self in Bethuse the Chanaanite.
And I am sure that these two things
shall corrupt mine of spring, and mar the
wife men of my linage, and hurt the king-
dome of Juda, which God hath giben me
for obeying my Father, for I never repen-
ned at my father Jacobs commande-
ments, but did to as he ber be willed me.
And Abraham the Father of my father
blessed me to fight for Israel, & so did Isaac
blesse me likewise : & I know that the
kingdome shall stand by mee, but I have
read in the booke of Enoch the righteous,
that ye shall worke wickednesse in the lat-
ter dayes. Therefore my Childzen keepe
your selves from lecherie and covetous-
nes, and give ear unto your father Judai
for those things withdrate men from
Gods law, & blind the understanding of
their minnes, & teach them to pride, neither
suffer they any man to be woe master to
his neighbour, they bereave his soule of
all good things, & hold it downe in paines
and sorrowes, also they disappoint him of
honour & Gode and consume his flesh.
Finally they binder Gods sacrifices,
angell his blessings, disobey the spry-
ing of the prophets, and are offended

at

at the
passio
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at the word of godlineſſe: for theſe two
 paſſions are contrary to the commande-
 ments of God. He that ſerueſt them can-
 not obey God, becauſe they dazzle mens
 minds, and walke abroad as well anights
 as of dayes. My childzen, covetouſneſſe
 leadeth men to Idolatry. For through
 loving upon money, he calleth them gods
 which are not, and compelleth the infected
 party to growe moſt vilely out of kinde.
 For moſes ſaie I loſt my childzen, and
 had not the penance of the fleſh, and the
 humbling of my ſoule, & had not the pray-
 ers of my father Jacob been, I had died
 as now without Childzen. But the God
 of my fathers being mercifull, and full
 of piſſe and compaſſion, knew that I ſinned
 through ignorance. For the prince of er-
 ror had blinded mee, and I overſhot my
 ſelfe as a fleſhly man, and being corrup-
 ted with ſinne, knew not mine owne in-
 firmities, but thought my ſelfe to be invin-
 cible. Know ye therefore my ſons, that
 two ſpirits doe waite upon a man; that
 is to wit, the Spirit of truth, and the
 Spirit of errour, and in the middeſt be-
 twene them is ſet the Spirit of under-
 ſtanding of the minde, whoſe properitie is

The cove-
 tous & le-
 cherous
 cannot
 feare God.
 Idolatry
 the fruit
 of cove-
 touſneſſe.

Two Spi-
 rits waite
 upon a
 man,

The Testament

a In resp.
ect that
heavenly
things are
better then
earthly,
not in
externall
rule & go-
vernment.
b Ergo iure
divino, the
Pope can
challenge
no earthly
power.
c Not in
power and
rule, but in
the excel-
ency of the
office ap-
pertaining
to God.

to incline which way it listeth: the things
that belong both to truth and untruth,
are written in the breast of man, and God
knoweth every whit of it, and none of all
mens words can bee hidden at any time
from him, because all the privities and
secrets of mens hearts are written before
the Lord, and the spirit of truth beareth
witness of all things and acculeth all, and
he that sinneth hath a burning in his heart,
and cannot lift up his face to his Judge.
And now my children love ye Levi, that
ye may abide, and exalt not your selves
above him, lest ye perish. The Lord
hath given unto me the Kingdome, and
unto him the Priesthood, and hath put
the Kingdome a under the Priesthood.
Unto Levi is given the Priesthood, and
unto Juda the Kingdome, and God hath
put the Kingdome under the Priesthood.
Unto me he hath given the things that
are upon the Earth, and unto him the
things that are in heaben. As large as the
heaven surmounteth the earth, so large
is the Priesthood surmount the King-
dome that is upon the earth. For the Lord
hath chosen him above me to approach
to him, and to eat of his table, and to tal-

the sucklings of the chibdren of Israel, and
 thou shalt bee as a Sea to him. For like
 as in the Sea both the righteous and un-
 righteous are in danger, and the one sort
 are caught Prisoners, and the other sort
 are enriched: euen so shall all kinde of
 men be hazarded in thee, some sinking in
 misery, & other some floating in prosperi-
 ty. For in thee shall raign great whales,
 which shall swallow up men as fishes,
 and bying free mens sons and daughters
 into bondage. They shall take away
 Mens Houses, Lands, Castell, and mo-
 ney by force, and wrongfully they shall
 feed rabens & other greedy fowles with
 many folkes flesh, and they shall prosper
 and flourish in naughtinesse, and be exal-
 ted through cobetousnesse, and there shall
 be false Prophets like sorzmes, which
 shall persecute all righteous men. But the
 Lord shall set them together by the eares
 among themselves, & there shall be conti-
 nuall warres in Israel, and my kingdome
 shall be knit up in strangers, till the savi-
 our of Israel come, euen till the coming
 of the God of righteousness, that Jacob
 all nations may rest in peace, and he shall
 maintain my kingdome in peace for euer.

Tyrants
 & wicked
 men de-
 scribed and
 prophesied.

Mutuall
 discord is
 a plague
 for ty-
 rants.

Christ
 prophesied.

For

Nore this
ye that
seeke after
witches
for lost
goods.
The milie-
ry of Jeru-
salem.
a Famine
b Pestilence.
c Death &
Sword.
d Besiege-
ment.
e Devour-
ing dogs.
f Daily re-
proche.
g Lasse &
paine of
eyes.
h Slaugh-
ter of chil-
dren.
i Ravi-
shing of
Wives.

k Burning
of the Temple.
l Desolation of the country.
m Cap-
tivity.

For the Lord hath sworn to me, that the
kingdome of me and of my seede, shall ne-
ber faile world without end. But I am
here for my children, for the strubi-
nelle, & trechery, & idolatry which ye shall
worke against the kingdome, by follow-
ing witches and Conjurers, by bowing
your Daughters to deceitfull Dibels, by
making them incanters, charmers, and
Strumpets, and by intermedling your
selves with the abominations of the
heathen, for the which things the Lord
shall bring upon you a famine, & b pesti-
lence, death and c sword, wrathfull d be-
siegement, & e devouring dogs, reproach
of friends and foes, losse & g paine of eyes,
slaughter h of your children, ravishing
of maidens, spoile of your goods, the bur-
ning k of your temple, the desolation l of
your country, and the m captivity of your
selves among all nations, which shall geve
some of you, to make Eunuches for their
wives, but if ye returne to the Lord with
heartly repentance & humilitie, & walke in
all the commandements of God, he
will visite you with mercy, and loving

A remedy for the same. First, Repentance. Obedience

he deliver you from the bondage of your
 enemies. After this shall rise among you
 a Star out of Jacob, and a man shall
 spring out of my seed, which shall walk
 as the Day-sun of righteousness among
 the children of men, in peace and meeke-
 nesse, and righteousness, and no sin shall
 be found in him. The heavens shall open
 upon him, to pour out the spirit of bles-
 sednesse upon him from the Father, and
 he shall shed out the spirit of grace upon
 you, and you shall be his children in truth,
 walking in his first and last Commande-
 ments. This is the off-spring of the most
 high God, and the well-spring of life to
 all flesh. Then shall the Scepter of my
 Kingdom shine bright, and out of your
 root shall spring the vessel of planting, in
 whom shall grow up the Rod of righte-
 ousnesse unto the Gentiles, to judge and
 save all such as call upon him. After this
 shall Abraham, Isaac, and Jacob rise up
 again to life, and I and the Princes my
 brethren, shall be your Scepter in Israel:
 Levi first, I next, Joseph the third, Ben-
 jamin the fourth, Simeon the fifth, Isa-
 char the sixth, and so all the rest. And
 the Lord hath blessed us. Levi shall be
 the

The most
 heavenly
 benefit of
 Christ his
 second
 coming.

A sweet
comfort
for the
godly
Christian.
Matth. 5.
Note.

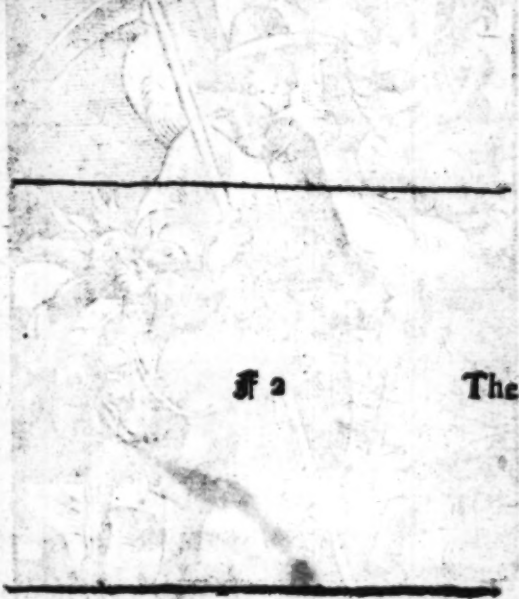
The blessed
estate
of the e-
lect after
death.

the messenger of my presence, Simeon
the power of my glory, Reuben Heaben,
Issachar the earth, Zabulon the Sea, Jo-
seph the mountains, Benjamin the Ta-
bernacle, Dan the lights, Neptalim the
Dainties, Gad the Day-sunne, and Aser
an Olive-tree. And there shall be one peo-
ple of the Lord, and one tongue, and there
shall be no more the false spirit of Belial,
because he shall be cast into endlesse fire.
They that are burped in sorrow, shall rise
in joy: and they that were poor for the
Lords sake, shall be made rich. They
that suffered penury, shall have plenty:
and they that were weak, shall be made
strong, they that died for the Lords sake,
shall wake up unto life, and run in Ja-
cob: yea they shall run skipping and leap-
ing, and they shall fly as Eagles for joy.
But the ungodly shall be sorrowfull, and
the sinners shall mourn, and all people
shall glorifie the Lord for ever. There-
fore my children, keep all the law of the
Lord, for there is hope for all such as
walk aright. A hundred and nineteen
years old doe I die in your sight. Let
none of you bury me in costly Cloaths,
nor rip my belly, for so will Rulers doe,
but

but
not
Ch
ma
the

of *Juda.*

but carry me back into Hebron with you.
With these words Juda dyed: and his
Children doing in all things as he com-
manded them, buried him with his Fa-
thers in Hebron.



If a

The

¶ The Testament of Iſaiah,
made to his Children at his death,
concerning a ſingle heart.



Learn here a ſimple liſe,
Not void of pain, but triſe:
Th: Sythe, the Spade, the Aſſe,
ſet forth what man he was.

the
bel
fiſt
Ru
fiel
him
my
dra
the
cou
che
bec
the
ſat
got
but
ſme
foz
ler
is
An
not
not

The Testament of Isachar.

THE Copie of Isachars words.
He calling his childzen about The exhortation.
him, said unto them, Ye childzen of Isachar hear your Father, and hearken to the words of the beloved of the LORD. I am Jacobs first son in the reward of mandrake. Gen. 30.
For Ruben brought Mandrakes out of the field, & Rachel meeting him, took them of him. Thereat Ruben wept, and at his noise my mother Lea came out. Now the Mandrakes were sweet scented Apples, which the Land of Aram bringeth forth in high countries, by the water ballies. And Rachel said, I wil not give thee these apples, because they shall help me to children. Now there were two of these apples: and Lea said, doth it not suffice thee, that thou hast gotten away the husband of my virginity, but that thou wilt have this also? She answered, Let Jacob lie with thee to night, for thy sons Mandragoras. Lea said unto her, Doe not boast nor brag: for Jacob is mine, and I am the wife of his youth. And Rachel answered, How so? was he not first handfasted unto me, and serbed he not our Father fourteen years for me?

The Testament

What shal I do to thee? For many are
the wiles and policies of men, and guile
goes forward upon earth. If it had been
otherwise, thou shouldst not have seen
Jacob in the face at this day. For thou art
not his wife, but wert guilefully put to
him in my stead. My father deceived me,
and conueying me away that night, suf-
fered me not to see him. For had I been
there, this had not come to passe. Where-
fore take the one Mandrake, and in lieu
of the other, I grant thee him for one
night: and Jacob knew Lea, who concei-
ving bare me, and called my name Issa-
char, because of the hire. Then an Angel
of the Lord appeared unto Jacob, and said
that Rachel should bear but two sonnes,
because she had forsaken the company of
her husband, and chosen continency: and
if my mother Lea had not given the two
Apples for his company, she should have
borne eight children, whereas by reason of
that she bare but six, Rachel two, and be-
cause God visited her in the Mandrakes.
For he knew that she greatly desired
to company with Jacob for Issues sake,
and not for lust of pleasure: for she laped up
the Mandrake, and delibered it unto Ja-
cob

of Isachar.

Jacob the next day, and therefore God heard Rachel in the wandzaken, because that although she had a minde unto them, yet she ate them not, but offered them to the Priest of the most High, which was in those dayes, and laid them up in the Lords House. Therefore my Childzen, The godly life of Isachar, & his true dealing. when I came unto mans state, I walked with an upright heart, and became Bayliff of Husbandry unto my fathers, and brought them the fruits of their Lands in their due seasons, and my father blessed me, when he saw how I walked plainly and simply. I was no busie body An example for godly children. in my doings, I was not burtfull nor spitefull to my neighbour, I rayled not upon any man, neither disprayed I the life of any, that walked in singlenesse of minde. By reason hereof, when I was thirty years old I took a Wife, because labour had consumed my strength. I never knew the pleasures of a woman through wantonnesse, but my labour made me to sleep soundly, and my father did alwayes rejoyce of my simplicity. For whatsoeuer pains I took, first of all I offered all the first fruits and the first ingendred catel unto the Lord by the Priest, and then

gave my Father the rest, and the Lord doubled his benefits in my hands. Yea, and Jacob himself perceived well that God wrought with my plain dealing. For unto every poor man, and to every man in adversity, gave I of the fruits of the earth with a single heart. And now my children hearken and walk in singleness of minde, for I know that the Lord is very well pleased with it. The single-hearted man coveteth not gold, undermineth not his neighbour, lusteth not after diversitie of meats, desireth not gift of apparel, nor beighteth himself long time, but only hath an eye to Gods will, and the spirits of error can do nothing against him. For he cannot skill to entertain a fair woman, lest he should defile his own minde: wrath overmastereth not his wit, envie melteth not his soul, neither doth his minde run covetously upon gain. For he leadeth an upright life, and beholdeth all things with a single eye, excluding all hurtfulness of worldly error, lest he should oversee any of the Commandements of God. Therefore, my Children, keep Gods Law, and hold fast plainness: walk on in innocency, and

With a
plain dealing man
the Lord
is pleased.

A single-
hearted
man described,
who and
what he is.

and be not too inquisitive into Gods secrets, or of your neighbours doings, but love God and your neighbour: pity the poore and weak, bowe down your back to Husbandry, and labour in tilling of the Earth in all manner of Husbandry, offering presents to the Lord with thanksgiving, who blessed the earth with increase, and a new spring of fruits, as he blessed all holy men from Abel to this day: for there is none other portion given thee, than of the fatnesse of the Earth,

Learn you children of the earth.

whose fruits come by pains taking: for our Father Jacob blessed me with the benefits of the Earth, and the firstlings of fruits. Levi and Juda are glorified of the Lord among the Children of Jacob.

For God hath planted himself in them, giving to the one the Priesthood, and to the other the Kingdom. Therefore obey ye them, and walk plainly as our Father Jacob did. For unto Gad it is given to destroy the temptations of Israel.

Obedience and plain dealing commend-

Children, I know that in the last dayes, your Children shall forsake plainnesse, and cleave to cobetousnesse, let goe innocency, and follow lewdnesse, leaue Gods Commandements, and stick unto Be-

lial,

The Tenthment

A Plague
for diso-
bedience.

lial, gibe ober husbandry, and gad after
wicked devices, and therefore shal they be
scattered amongst the heathen, and become
bondslaves to their enemies.

Wherefore warn your Children of it,
that if they sin, they may return quickly
to the Lord, for he is mercifull, and will
deliber them and bring them home again
into their own Land. I am now an hun-
dred and two and twenty years old,
and I know not any deadly sinne upon
me. I have not known any woman but
my wife, neither have I committed
whoredome in the lust of mine eyes. I
have not drunk wine unto drunkennesse,
neither have I coveted any pleasant
things of my neighbours. There hath
been no guile in my heart, neither hath
there any lying gone out of my lips. I
have been sorry with every man that was
in heaviness, and given my bread to the
poor. I have not eaten my meat alone, nor
removed the bounds and buttels of lands.
I have been pitiful all the dayes of my life,
I dealt truly in all cases. I have loved the
Lord with all my strength, and all men as
mine own children. My sons, if you also
do the like, all the spirits of Belial will flie
from

The inno-
cency of
Issachar.
A godly
pattern to
follow.

Hearken
you Land-
Lords.
Learn you
weakly of
the earth.

of Ifachar.

from you, and nothing that mischievous men can doe against you, shall haue power oher you. You shall bring all wilde Beasts into subjection to you, because ye haue the Lord of Heauen with you, if ye walke with him in singlenesse of heart. And he willed them to carry his body into Hebron, and to bury him there in the cave with his fathers. Thus he stretched out his feet, and died in a good age, having all his limbs strong and sound, and slept the sleep of all the world.

The

¶ The Testament of ZABULON,
made to his Children at his death,
concerning compassion
and mercy.



*The poor man at home Zabulon fed,
The stranger unknown also clothed :
When sh. p did fail, but gave him wit
God did not fail, So govern it.*

The charge that Zabulon gave to his Children, in the hundred and fourteenth year of his life, His exhortation, when it was given. Gen. 30.

two and thirty years after the decease of Joseph. And he said unto them, Hear ye me, ye sons of Zabulon, a good gift to my Father and Mother. For when I was begotten, my Father was greatly increased in Sheep and Cattel, by reason of the good luck that he had through the straked rods. I will not, my Children, I will not that I sinned in those dayes. For I considered not that I dealt wickedly through ignorance in Josephs case: and moreover concealed it with my brothers from our Father, howbeit that I wept much for it in secret: for I was sore afraid of my Brothers, because they had all conspired together to kill him with the sword that should betray that secret. Nevertheless when they would have killed him, I besought them most earnestly with tears, that they would not doe such wickednesse. For Simeon and Gad came upon Joseph to have killed him, and Joseph falling upon his knees, said unto them, Have pity upon

The love of Zabulon toward Joseph.

The Testament

A good
conscience
refuseth
no triall.
Love be-
tween bre-
thren is as
a precious
ointment.

Mutuell
love is
mutuall
safery.

upon me my Brethren, have pity upon
the bowels of our Father Jacob. Lay
not your hands upon me to shed inno-
cent blood, for I have not sinned against
you. If I have done amisse, nurture me
with chastisement, but lay not your
hands upon me, for our Father Jacobs
sake. Upon his saying of these words,
I being moved with compassion came
and wept, and my heart melted within
me, and all the substance of my bowels
were loosned upon my soul. Also Jo-
seph wept, and I with him, and my heart
trembled and the joints of my body qua-
ked, and I was not able to stand. And
when he saw me weeping with him, and
them coming towards him to kill him,
he fled behinde me, and besought them to
take pity of him. Then Ruben stepping
in, said: My brethren, let us not kill him,
but let us cast him into the drie pit, that
our Fathers digged and found no water
in it. GOD suffered not any water
to spring up in it, because it should be
a safeguard for Joseph. And so God did,
till they sold him to the Ismaelites. Thus
gave I no consent to the sinne against
Joseph: but Simeon, Gad, and the other

of

of my bzothers taking monep for Joseph, A figure
bought shooes with it, for themselves, their of the tre-
wives, and their Childzen, saying: Let us chery and
not eat it, because it is the price of our coverous-
Bzothers bloud, ; but let us tread a tram- nesse of
ple it under our feet, because he said, he Judas, read
should raigñ ober us, and we shall see Matth. 27.
what his dreams will come unto. A here-
foze in the Scepter of Enochs Law, it
is wzitten of him that would not raise up
seed to his bzother, I have loosed Josephs
Shooe. For when we came out of Egypt
the young men unbuckled Josephs shooes
at the Gate, and so he wzshipped Jo-
seph, as if it had been Pharaoh: and not
only wzshipped him, but also kneeled
down befoze him with blushing, and so
were we put to shame befoze the Egypti-
ans, for afterwarð the Egyptians heard
of all the ill that he had offered and done
to Joseph. After the laying of him in the
pit, my bzothers set meat upon the Ta-
ble to eat. But I mourning for Joseph
did tast no meat by the space of thre dayes
and two nights together, neither would
Juda eat with them, but had an eye unto
the pit, because he feared lest Simeon
and Gad should kepe there and kill him: Brother.

when

Juda card
full for his
Brother.

The Testament

Reuben
his love
toward
Joseph.

Mark the
wicked
policy of
the un-
godly.

When they saw that I ate nothing, they
set me to keep him till he was sold. He
was in the Pit three dayes and three
nights, without repast, yet he was sold.
Reuben hearing that he was sold in his
absence, rent his garments, and wept,
saying, How shall I look my Father Ja-
cob in the face? And therewithall taking
money, he ran after the Merchantmen:
but he could not finde them; for they had
left the things high-way, and were gone
away apace by by-lanes, and Ruben
ate no meat that day. Dan therefore
coming unto him, said, Weep not, nei-
ther be sad for the Boy: for I wot what
we may say unto our Father Jacob. We
will kill a Kid, and stain Josephs coat
with the bloud of it, and say unto him, See
st this be thy Sons coat or no. For when
they intended to sell Joseph, they stripped
him out of our Fathers coat, and put upon
him an old coat of a bond-servant, Sym-
eon had gotten his coat, and would
not deliver it us, but was minded to have
cut it in pieces with his sword: and he was
angry that he was yet alive, & that he had
not slain him. Then all my brethren ri-
sing up together, said unto him: What
shouldst

thou wilt thou not give it us, seeing that
 thou only art the worker of this mischief
 in Israel? Whereupon he gave it them, and
 then did as Dan had counselled. And now Zabu-
 lon my childzen I warn you keep the Lord's
 commandements, be mercifull to your
 neighbours, and have inward compassi-
 on towards all, not only men, but also
 beasts. For in that respect the Lord blessed
 me, inasmuch that when all my brothers
 were sick, I escaped without sickness. For
 God knoweth every mans intent. There-
 fore my childzen, have compassion in
 your bowels, because that as any man
 dealeth with his neighbour, so will God deal
 with him. For the childzen of my brothers
 fell sick also and died for Josephs sake be-
 cause their fathers pitied him not, but the
 childzen were afflicted without sickness
 as you know. And while I was upon
 the sea-coast of Canaan, I fell in fishing
 for my father Jacob: and whereas many
 ships were drowned in the sea, I re-
 mained unhurt. I was the first that made
 a by Zabu-
 lon, but
 God gave
 me the wis-
 dome.
 Gen. 49

The Testament

The sin-
gular com-
passion of
Zabulon.

Note.

and coming along the way in it, I stood
for my father's household, till we came into
Egypt: and for thy sake I gave of my
stuff to every stranger that I met with:
if there were any stranger born, or any
like thee, or any aged person, I took
my stuff and opened it well according to
every man's need, and carried it to them,
comforting them, and having compassion
with them. And therefore God made me
to catch much fish in the sea. For hee that
giveth his neighbour, receiveth the things
multiplied of the Lord. I be feared of
I fish, giving to every man that I saw and
serving all my father's house sufficiently.
in hardest time I fished, and in winter
time I fed them with my fishers. Now
in giving will I tell you what I do. I am a misera-
ble man in the deep of winter, and having
compassion upon him, I stole a garment
out of my house, and gave it to the
naked man. I am therefore, my dear son,
thy father's fisher indifferently of all men, and thou
must with the things which the Lord
giveth you, and beale them abroad to all
men with a good heart. And if ye have not
whereunto succour the needy out of
hand: yet have compassion on him with in-
ward

ward mercy. I know that my hand for-
 gotten not to give to him that wanted; and
 to spend the time with him, inasmuch that
 I have walked abode vii. furlongs with
 such a one weeping and my heart perned
 upon him for compassion. I will therefore
 my children have earnest and inward mer-
 cy towards all that are in misery, if a God
 having pity upon you may be merciful
 to you likewise. For in the last daies God
 will send his mercy upon the earth, and
 wheresoever he shal be inward and hearty
 mercy there will he dwell. For looke how
 much mercy in Iherusalem to his neighbour,
 so much will God shew to him againe,
 how when we came down in o Egypt.
 Joseph minded not out evil dealing with
 him, but when he saw me, it made his heart
 perne: whom looke ye upon my children,
 and learne to forget the harm that is done
 to you. Love ye one another, and do not one
 of you binde upon anothers ill dealing:
 for that breaketh unity, and displeaseth all
 as God, and troubleth the minde. For be
 that is full of harm past, hath not the
 bowels of mercy. Spoke the water, and
 the blood it was the day the seed when
 the stones and timber are removed from

Inward
 compas-
 sion win-
 ning ability
 serveth.
 A rare ex-
 ample of a
 mercifull
 heart.
 God dwel-
 leth in a
 merciful
 heart.

Joseph re-
 warded
 good for
 evill.

He that is
 mindful of
 injuries,
 is not mer-
 ciful.

The Testamen:

*Apt simi-
litudes.*

*An exhor-
tation to
concord,*

*The end of
discord is
misery.*

der. And if a brook be drayn into many streams, the earth sucketh it up, and it cometh to nothing: and so shall you, if you be diuided among your selues. Therefore diuide not your selues into 2. heads: for all things that God hath created habe but one head apiece. He hath giben a man two shoulders, two hands, and two feet: but yet do all the members obey one head. I know by the wrisings of my fathers, that in the last dayes ye shal depart from the Lord, and be diuided in Israel, following two things, working all abomination, and worshipping all manner of Idols, and your enemies shall take you prisoners, and you shall sit among the heathen in all misery, tribulation and sorrow of mind: and afterward you shall remember the Lord and repent, and he shall turn you again: for he is mercifull and full of compassion, and thinketh not upon the wickednesse of the children of men, because they be flesh, and the spirits of error beguile them in all their doings. After this shall God himselfe raise up unto you the light of righteousness: and wholesomenesse & mercy are in his punishments. He shall redeem all men from the bondage of Be-
lial

Of Zabulon.

lial, and all the spirits of errour shall be trodden down, and he shall turn all nations to the following of him, and ye shall see God in the shape of man; for God hath chosen Jerusalem, and God is his Name: nevertheless, by the wickednesse of your words, you shall provoke him to wrath, and ye shall be cast off, till the time of full finishing. And now my children, be not sad for my death, neither be ye out of heart because I leave you. For I shall rise up again among you, as a Captain in the midst of my Tribe, among as many as have kept the law of the Lord, and the commandments of their father Zabulon. But as for the wicked, God shall bring everlasting fire upon them, and destroy them for ever. I return to my rest, as my fathers have done: now fear you the Lord your God, with all your strength all the daies of your life. As he had spoken these words he fell asleep, to his singular benefit: and his sonnes laid him in a Coffin, and carrying him back again unto Hebron, buried him there with his fathers.

The Fate
of the
wicked at
the latter
day.

The Testament of Dan: made to
 His children at his death, concerning
 the danger and lying.



The Serpent with weapon and Dan de-
 clare

The intent of those men that wrall full
 are.

The Testament of

The son of Dan, his words
which he spake unto them in
his last daies: in the hundred
fife and twentieth yeare of his
life, he called his tribe unto him, and said:
Pee Children of Dan, heare my say-
ings, and geve heed to the worden of
my fathers mouth. I lived in mine
heart, and shewed in my whole life the
thing that is good: for truth I loved with
right dealing, please God well. I have
hated hurtfull things, as lying and an-
ger, because they teare a man all manner
of naughtinesse. I confesse unto you my
Children this day, that I was also in
my heart at the death of Joseph, that true
and good man, and rejoyced at the selling
of him, because my father loved him
more then us. For the spirit of spitefull-
nes and pride said unto me: Thou art his
son, so as I as he. And one of the spirits
of Beel wrought with me, saying: The
thing word and man Joseph with it, and
when he is dead, thy father shall love thee.
This was that spirit of spitefulness which
counseled me to abuse Joseph, as the

Heart, and
outward
profession
must be
confortable.
Lies, & ag-
ger, school-
masters of
evill life,
selfe love
thinketh
himself as
good as
other.
Desire of
prezore
give sni-
fers to
murder.

The Testamēt

Man pur-
poſeth, but
God diſ-
poſeth.

Leopard deuoured a kid. But the God
of our Father Jacob did not put him into
his hands, nor ſuffer me to finde him a-
ſone, that I might diſpatch two ſcepters
in Iſrael by committing that wickedneſſe.
And now my children, I tell you of a truth,
that unleſſe you keep your ſelves from
this ſpirit of lying and wrath, and loſe
truth and long ſufferance, ye ſhall periſh.

A wrath-
full man
liuely deſ-
cribed.

He ac-
counteth
his Parents
as enemies.
He
knoweth
not his
brother.

He obey-
eth not the
Miniſter.

He re-
gardeth
not the
righteous.

He conſi-
dereth not
his friend.

Wrath is blind, my children, and no wrath-
full man ſeeth truth in the face, becauſe
that although they were a his Father and
mother, yet doth he hold them all his ene-
mies. Although he be his brother, yet he
knoweth him not: though he be the Law
prophet, yet obeyeth he him not: though
he be a righteous man, yet he regard-
eth him not, and though he be his
friend, yet he conſidereth it not. For the
ſpirit of wrath beſetteth him with the
mazes of error, blinding his naturall
eyes, and dimming the eyes of his mind
by falſehood, and giuing to him a ſight
of his own making. And wherein blea-
reth he his eyes? In hatred of heart, for he
giueth him a ſelf-willed heart againſt his
brother, to ſpite him, and enuy him. My
ſonnes, wrath is miſchievous, for it be-
commeth

contineth a soul to the soul, and subdueth the body to it self by overcoming the soul, and giveth power to the body to keep all wickednesse. And when the soule hath wrought, it justifieth the thing done because it seeth not.

The properties of wrath.

Therefore he that is wrathfull, if he be a man of might, hath treble power in his anger. One, through the help and furtherance of his servants: Another, of his riches wherethrough he perswaderh and overcometh his unrighteousnesse: and a third of the nature of his own body, which of it self doth evil. And though

A wrathfull man worketh three wayes,
1 By servants,
2 By riches
3 By himself.

he that is angry be a poore man, yet hath he his naturall power doubled. For the said Spirit doth alwayes further his wickednesse, by causing his deeds to be matched with lying. Therefore consider the power of wrath how vain it is. For he is bitter in speech, and walketh at Satans right hand, that his deeds may be brought in untrustinesse and lying. For Satan doth

Two instruments of wrath;
bitter speech:
violent hands.

first of all thing him by speech, and when he hath once picked him forward, he strengtneith him by deeds, and troubleth his understanding with bitter nips and losses, and so provoketh his minde to ex-

collise

Remedy **against** **wrath** **is** **forbearing** **of** **words.** **ce** **ss** **ib** **e** **h** **e** **i** **s** **t** **h** **e** **.** **T** **h** **e** **r** **e** **f** **o** **r** **e** **.** **w** **h** **e** **n** **a** **n** **y** **m** **a** **n** **s** **p** **e** **a** **k** **e** **t** **h** **e** **h** **e** **g** **a** **i** **n** **s** **t** **h** **e** **.** **h** **e** **n** **o** **t** **m** **o** **v** **e** **d** **i** **n** **a** **n** **g** **e** **r** **.** **a** **n** **d** **i** **f** **h** **e** **p** **r** **a** **i** **s** **e** **y** **o** **u** **a** **n** **g** **o** **o** **d** **m** **e** **n** **,** **h** **e** **n** **o** **t** **p** **u** **s** **s** **e** **d** **u** **p** **,** **n** **o** **r** **c** **h** **a** **n** **g** **e** **d** **i** **n** **t** **o** **h** **e** **l** **u** **p** **u** **r** **n** **e** **s** **s** **e** **.** **a** **n** **d** **s** **t** **e** **r** **n** **e** **s** **s** **e** **o** **f** **c** **o** **n** 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**u** **,** **a** **n** **d** **B** **e** **l** **i** **a** **l** **f** **e** **r** **o** **m** **y** **o** **u** **.** **S** **p** **e** **a** **k** **e** **e** **v** **e** **r** **y** **o** **f** **y** **o** **u** **t** **h** **e** **t** **r** **u** **t** **h** **t** **o** **y** **o** **u** **r** **n** **e** **i** **g** **h** **b** **o** **u** **r** **,** **t** **h** **a** **t** **y** **e** **f** **a** **l** **l** **n** **o** **t** **w** **i** **l** **l** **i** **n** **g** **l** **y** **i** **n** **t** **o** **i** **n** **c** **o** **m** **b** **e** **r** **a** **n** **c** **e** **,** **a** **n** **d** **s** **o** **s** **h** **a** **l** **l** **y** **e** **b** **e** **i** **n** **q** **u** **i** **e** **t** **,** **a** **n** **d**

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and ye shall hate the God of peace: but
 shall not rebel against you. I love the
 Lord all your life long, and love ye one
 another with a perfect heart. For I am
 sure that in the latter dayes ye shall depart
 from the Lord, and walk in haughtines,
 working the abominations of the Gen-
 tiles, and haunting wicked women in all
 lecheries by the working of deceitfull
 spirits in you. For I have read in Enoch
 that Sathan is your prince, and that all the
 spirits of fornication and pride, shall ply
 themselves in laying snares for the chil-
 dren of Dan, to make them sinne before
 the Lord. But my children, stick ye unto
 Levi, and looke upon him in all things.
 The children of Juda shall snatch away o-
 ther mens goods like Lyons through co-
 vetousnesse. For this cause shall ye be led
 away with them into captivity, and there
 receive all the plagues of Egypt, and all
 the malice of the heathen: whereupon ye
 shall returne to the Lord and obtaine mer-
 cy, and he shall bring you into his holy
 place, and proclaim peace to you. The re-
 sisting heathen shall spring up unto you out
 of the Tribes of Juda and Levi. He shall
 make warre against Belial, and give our

And
 Job
 David

He pro-
 phesieth
 their
 wickednes.

A note for
 covetous-
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A prophe-
 cy of
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The Testament

Christ
lively/def-
cribed.

young men the victor in rebengement.
He shall deliver the angustous soules of
the Saints from Belial, and turn your
unbelieving hearts to the Lord, and give
everlasting peace to such as call upon him.
The Saints shall rest in him, and the
righteous shall reioyce in the new Jeru-
salem, which shall glorifie God for
ever. Jerusalem shall no more be wasted,
nor Israel led into captivity, because the
Lord shall be conuersant among men in
the midst of it, and the holy one of Israel
shall raige over you in totolinesse and
poverty, and he that beliebeth in him
shall certainly reign in Heaben. Now
my Children feare the Lord, and beware
of Satan and his spirits. And draw near
to God, and to the angell that excuseth you:
for he is the Mediator between God and
man to set peace in Israel. He shall stand
against the Kingdom of the enemy, and
therefore will the enemy labour to ob-
throw all that call upon the Lord: for he
knoweth, that whensoever Israel decapeth,
then shall his enemies Kingdome come
to an end. But the said Angel shall streng-
then Israel, that he come not to an evil
end. At that time shall Israel depart from
iniquity

Christ our
mediator.
Christ al-
likech as
in all tem-
ptations.

of Dan.

iniquity, and the Lord shall visit such as
doe his will in all places of Israel, and a-
mong the heathen his name shall be, The
Saviour. Therefore my children, keep
your selves from all noysome dealings, and
put from you wrath, and all untruth. Love
truth and mildnesse, and looke what you
haue heard of your father, deliuer it over
to your children, that the Father of Mat-
thi- ons may receive you. For he was sooth-
fast, long suffering, meek, lowly, and a
teacher of Gods law by his own worke.
Therefore depart from all unrighteou-
nesse, that ye may stick to the righteousness
of the Lords Law, and bury ye me by my
Fathers. In saying these things he killed
them, and slept the sleep of the world.
And his sonnes buried him, laying his
bones by Abraham, Isaac, and Jacob. And
like as Dan had prophesied to them, that
they should one day neglect Gods law, and
estrangle themselves from the off-spring
and native Countrey of Israel, so come it
to passe.

The

10
The Testament of Neptalim, made to
his Children at his death, concer-
ning goodnes.



Run Neptalims race, but run apace:
Embrace his goodnesse and trustinesse.
If your state you see servants to be,
Then God will you blisse, & give successe.

The Testament of

Neptalim.

The copy of Neptalims Testament, concerning the things which he discoursed at the end of his time, in the hundredth and two and thirtieth year of his life. At the coming of his Children together in the seaventh moneth, the fourth day of the month, he being yet in good health, commanded a sumptuous feast, and great cheer to be prepared. When he awoke in the morning from sleep, because he was then in death's dooze, he praised the Lord that had strengthened him, and began to speak to his children, in this wise:

My Children, give eare to Neptalim, hearken to your fathers words. I was borne of Bilha, and because Rachel desired in putting Bilha to Jacob, in her own stead, and Bilha was delivered of mee in Rachels lap, therefore was I called Neptalim. And Rachel loved me because I was borne on her lap, and she kissed me when I was a little one, saying: God let me see a brother of thine out of mine own womb after thee. My son Joseph was like to me in all

Why he was called Neptalim.

The Testament

Why Jo-
seph was
like Nep-
talim.

his family.

all things according to Rachels request.
Now my mother Bilha was the daughter
of Rotheus, the brother of Debora, Re-
becca's nurie, and was born the self same
day that Rachel was born: for Rotheus
was a Chaldean, of Abrahams kindred, a
worshipper of GOD, freeborn and a
noble man. Wherefore inasmuch as he
was taken prisoner, Laban bought him,
and married him to a bond-woman of his,
called Eve, who brought him forth a
son, whom he named Zeliphas, after the
name of the Cattle wherein he was ra-
ben. Afterward the bare Bilha, calling
her, her now barren daughter, because she
was fond of the Dug as soon as she was

The swift-
ness of
Nephtalim.

Gen. 49:1

God his
wisdom
increasing
us, lively
set forth.

born. And because I was as swift of
foot as a Stag, my father Jacob appoint-
ed me to run of all messages and errands,
and blessed me by the name of Stag.
For as the Potter knoweth what his ves-
sel shall contain, and tempereth his
quantity of clay thereafter: so the Lord
maketh a mans body proportionable to
the spirit that he will put into it; and he
giveth the spirit to the ability of the body.
Thus there is no inequality of bodies in
thou shalt them: for all the Lords creatures

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of Neptalim.

are made by weight, measure and rule. And as the Potter knoweth the use of every of them to what things they be meetest, so the Lord knoweth the body, how farre forth it is fit for goodnesse, and when it beginneth in evill. For there is not any Creature reasonable, nor unreasonable, which the Lord knoweth not, for he hath created all men after his own image, and as much strength is, so is his wisdome, as is his will, so is his worke: as in his forecast, so is his doing: as in his heart, so is his mouth: as in his eye, so is his sleep, and as in his minde, so in his iudgement, either of the Law of the Lord, or of the Law of Belial. And looke what diversity is betwene light and darknesse, or betwene sight and hearing, the same diversity is there in man and woman. Neither is it to be said, that there is any bitterness in any thing either of the faces, or of other like things. For God hath made all things good in their order, or degrees: he hath set the eye with in the head, and knit the head to the neck, and covered it with haire, for his glorie. Moreover, he hath assigned the heart to wisdome, the belly to the abstinence of the stomach.

The Testament

All things
must be
done in
time and
order.
The
reason.

health, the liver to anger, the gall to
bitternesse, the spleen to laughter, the kid-
nies to coisinesse, the loins to strength,
the ribbes to comelinesse, the seed to lusti-
nesse, and so forth. But my children doe all
things in order, and in the feare of God,
neither doe ye any thing disorderly in
trogn, or out of due season. For thou
canst not command the eye to beare, nei-
ther canst thou doe the works of light in
darknesse. Therefore haue you not to
mar your doings through carelesnesse,
or to beguile your own soules with fond
talke. For by holding your peace with a
cleare heart, ye shall be able to keep the
will of God, and to cast away the will of
the diuell: the Sunne, Moon, and Stars,
breake not their order, neither breake you
Gods law in the order of your doings.
The Gentiles by going astray and by
forsaking the Lord, haue changed their
order, and followed Rocks and Stones, and
spirits of errorour. But do you not so (my
children;) know ye that your onely one
God is the Lord in the Skies, on the earth,
in the Sea, and of all creatures, for he is
the maker of them. And be not like Sodom,
which altereth the order of her Nature:

like-

Book of Neptalim.

likewise the waters altered the order
of their nature, and they whom God cur-
sed in the flood, making the earth desolate
and fruitless for their sakes. Apphilozem, Neptalim
I say these things, because I have read prophe-
in the holy writings of Enoch, that you sieth the
also shall depart from the Lord, and walk misery of
in all the wickedness of Sodome, and the his chil-
Lord shall bring thraldome upon you, so dren,
as you shall serbe your enemies, and be pin-
ched with all manner of tribulation and
pain, till God consume you euer one: and
whence he made few and small, ye shall
turn again, and know the Lord your God,
and he shall bring you again into your own
land, according to his manifold mercy.
And it shall come to passe, that when they
shall be come into the countrey of their fa-
thers, they shall forget the Lord again, 93
and deal wickedly, To as the Lord shall
scatter them all oer the face of the whole
earth, till in the mercy of the Lord come a
man that poureth out mercy and righteous-
ness upon all in both far and neer. For A Vision.
in the 41. year of my life, upon mount Olivet
toward the east side of Jerusalem, I saw
the Sun and Moon stand still, and behold,
Isa my fathers father said to us, Come
hither

The Testament

thither space, and there one of you take hold, according to his strength, for the Sunne and Moone may be caught. And we came running all together, and Levi caught hold of the Sunne, and Juda jumping up caught hold of the Moone, and were both of them lifted up with them. And when as Levi became as the Sunne, a certain young man delibered him the boughs of Palm tree, and Juda climbed as the Moone, and the beams of rays were under his feet, and Levi and Juda running together, beheld one another. And behold there was a Bull upon earth that had great horns, and Eagles wings upon his backe, and we would have caught him, but we could not: for Joseph stepping before us, caught him, and mounted aloft upon him. And behold, there appeared unto us in holy writing, saying: the Assyrians, Medes, Elamites, Galathites, Caldees, and Syrians, shall hold the Scepter of Israel in thraldome. And again, a few moneths after, I saw our father Jacob standing in the sea of Judah, and us his Sonnes with him. And behold, there came a Ship, sailing by full of men and women, without partner or mate.

Upon

Upon the ship was written Jacob, and our
 father said to us, Let us go to our ship:
 when we were within it, there rose a sore
 tempest, and a mighty gale of winde, and
 our father who held the stern, flew a-
 board us, and then we being tossed with
 the bozom, were carried into the sea, and
 our ship was filled with water, and wea-
 ther beat it, and torn on all sides. When
 Joseph fled out in the boat, and we all were
 divided upon the boards, and Levi, and
 Jude was among us, so were we scattered
 on all coasts, and Levi being clad in sack-
 cloth, prayed unto the Lord for us all. As
 soon as the tempest was allayed, the ship
 came quickly to land, and behold our fa-
 ther Jacob came, and we rejoiced all to-
 gether with one minde. I told my father
 these two dreams, and he said to me, these
 things must be fulfilled in their time,
 and Israel must endure many things.
 Then said he further to me, I believe that
 Joseph is alive, for I see that the Lord
 doth alwayes number him with us. And
 he said, thou livest my sonne Joseph, but
 yet I see thee not, neither seest thou
 that begat thee: truly he made us to weep
 at these wordes of his, and my bowels
 glowe

Remorse
 of consci-
 ence mo-
 veth open
 confession.

The Testament

g'otwed within me, to besmyr unto him
 that Joseph was sold, but I was afraid
 of my brothers. Behold, my sons, I have
 shewed you the last times, and all things
 that shall be done in Israel. You there-
 fore command your children to be help-
 full unto Levi and Juda. For by Juda
 shall peace and welfare spring up unto
 Israel, and in him shall Jacob be blessed.
 For by his Scepter shall God appeare, and
 dwell among men upon earth, to save the
 flock of Israel, and to gather the righte-
 ous from amongst the Heathen. My chil-
 dren, if you do well, both men and angels
 shall praise and blesse you, and God shall
 be glorified by you among the Gentiles,
 the Devil shall flee from you, the beasts
 shall stand in awe of you, and the Angels
 shall receive you. For like as if a man
 bring up his children well, his child giveth
 and endeaboureth alwayes to be mindefull
 and thankfull: So of good works there is
 a good remembrance with God. But as
 for him that doth not good, him shall men
 and Angels curse, and God shall be dis-
 honoured through him among the Gentiles,
 and the Devil shall possesse him, as a pe-
 culiar vessel and instrument, and all
 beasts

By doing
 well, God
 is glori-
 fied, men
 blessed, &
 the devil
 wingish-
 ed.

of Neptalim. T. ed F.

beasts shall overcome him, and the Lord shall hate him. For the commandments of the law are of two sorts, and are fulfilled in two. For there is a time for a man to company with his wife, and a time to forbear her, that he may give himself to prayer. There are two commandments which breed sinne, except they be done in their due order, and so it is in the rest of the commandments. Therefore be you wise and skilfull in the Lord, knowing the order of his commandments, and the laws of all things, that God may love ye. Having commanded them many other such things, he prayed them to conveigh his bones to Hebron, and to bury him by his fathers. And so eating and drinking with a merry heart, he covered his face and died. And Neptalim children did all things according as their Father had commanded them.



And I hope your paper says
I left in Cade's camp on 11th of Oct.
The

The Testament of GAD, made to
his Children at his death, con-
cerning Hacerel.



You that excell in Martiall feats,
Loe Gad, but G O D obey :
Left in Gads wrath you G O D offend,
And lose your hoped prey.

The Testament

God hated
Joseph for
his com-
plaining
to his fa-
ther.

For his
dreams.

because he had rebuked us openly, for eat-
ing the lamb without Juda. To be hoz,
he made our father tellicke whatsoeber he
told him. But now I acknowledge my
sinne, my childzen, that I was often in
minde to have killed him, for I hated him
from my heart, and I was utterly with-
out compassion towards him, and the cause
of this my great hatred towards him,
was his dreams: Therefore I would
have deuoured him, as an Oxe eateth up
grasse from the earth. And for that cause I
and Juda sold him to the Ismaelites for 30
silvernes, of the which we kept alway ten
pribill, and shewed the other 11 to our chyl-
dzen. And so cobetousnesse perswaded me
to wish his death. But the God of our
Fathers delibered him out of my handes, to
the intent I should not do such wickednesse
in Israel: and now my childzen giue eare
to the wordes of truth, that ye may liue
righteously, and keep the law of the high-
est, and not go astray through the Spirit
of hatred, for that is euill in all mens do-
ings. Whatsoeber another man doe, do
that both the hater mislike and abhorre.
If one keep the law of the Lord, he prai-
seth it not: if one feare the Lord, and deal

right-

righte
praise
doreth
backe
becau
he do
seph:
selbe
dicke
will
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mans
gainst
by it
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righteously, him he loveth not, but dis-
 praise the truth, he envieth him that oz-
 doreth his wapes aright, he embraceth
 backbiting, he loveth scornfulnesse: and
 because that hatred hath blinded his minde,
 he doth to his neighbours as we did to Jo-
 seph: therefore my Chilozen keep your
 selves from hatred, because it committeth
 wickednesse even against the Lord; for it
 will not bear the words of Gods com-
 mandement, concerning the loving of a
 mans neighbour, but sinneth spitefully a-
 gainst God. If a brother offend, by and
 by it blasphemeth him abroad, and is hastie to
 have him condemned and killed, or punished
 for his offence. And if the offender be a
 servant or bondman, it accuseth him to his
 master, and deviseth all means that may
 be to persecute him, and to put him to death
 if it be possible: for hatred worketh with
 spitefulness, and is alway sorry to hear
 or see men go forward, or prosper in well-
 doing. For like as love beareth good will
 even to the dead, and wisheth them alive,
 and would (if it were possible) stay them
 from death, which are condemned to die:
 so hatred seeketh to stay the living, and
 deemeth them unworthy of life which have
 offen-

A compa-
 rison.

The pro-
perty of
hatred.

A righte-
ous man
described.

et qm A
nolm

offended never so lightly. For the spirit
of hatred doth through carred from
the heart, worketh joyfully with Satan in
all things, even to the death and de-
struction of men. But the spirit of love
doth through long suffering worketh
Gods Law to the welfare of men. Hatred
is evil, because it abideth with lying, speak-
ing continually against the truth, mak-
ing a great ado of small matters, over-
throwing the light with darkness, count-
ing sweet to be sorrow, teaching stand-
roughness, war, wrong, and abundance
of mischief, and finally filling the heart
with rebellious poison. For children I speak
these things upon experience, to the in-
tent you should eschew hatred, and stick
to godly love. Ambitiousness driveth one
to hatred, and to violence killeth it, for a righte-
ous and lowly person is ashamed to do
wrong, not for feare of rebuke, but for
conscience sake, because God seeth his in-
feriour. He backbiteth no man, because the
feare of the highest overcometh hatred:
for the feare of the Lord offendeth not,
neither will do any man wrong, no not even
in thought. At length I came to the know-
ledge of these things, when I had repen-

The Testimony of Gad.

ted me of my dealings toward Joseph.
 For the true Repentance that is accor-
 ding to Gods will, mortifieth a man to
 obedience, chaseth away darknesse, il-
 lumineth the eyes, giveth knowledge to
 the minde, and leaveth the soul to salvation.
 And whatsoever men know not of them-
 selves, that doth repentance, teach them.
 For it brought upon me the pain of the
 heart, and if my father Jacobs prayers had
 not bene, surely I had died out of hand.
 For lo it wherein a man sinneth, by the
 same he is punished. Forasmuch there-
 fore as my heart was mercilesse toward
 Joseph, I suffered Gods rigorous justice
 in my heart by the space of xi moneths,
 that the time of my punishment might
 fall out even, with the time that I urged
 the selling of Joseph. Now therefore my
 children, each of you love his brothers, and
 put away hatred from your hearts, loving
 one another in deed, word, and thought
 of minde. For before my fathers face I
 spake mildly of Joseph, but behinde his
 backe, the spirit of hatred hardened my
 understanding, and tempted my minde to
 kill him. Wherefore love ye one another
 heartily: and if any of you offend other, tell

The Testament

him of it gently, driving out the poison of hatred, and fostering no deceit in heart. And if the offender confesse it, and he sorry for it, giue it him: and if he deny it, stricke not with him, lest he fall to swearing, and to stone double. Let no stranger hear you uttering one anothers secrets in variance, lest he turn to be your ill-willer, and haue some great mischief against you. For he will take guilefully with thee, and undermine thee to do thee a shrewd turn, taking his poison at thine own hand. Therefore if he deny it, and be ashamed of it, and hold his peace when he is rebuked, drive him not out, for in denying he repenteth him, so as he will no more offend thee, but honour thee, and fear thee, and be in quiet. But if he be unshamefast and abide by his naughtiness, then refer the reuengement of it to God with all thy heart. If another man prosper more then thou, be not grieved at it, but pray for him, that he may haue perfect prosperity. For peradventure, it may be to your own benefit. And if he be exalted more and more, enuy him not, but remember that all flesh shall die: and praise God for it, who giueth good and profitable things

Envy no
mans
prosperity.
It may
be per-
chance
your profit.

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of Gad.

things to all men. Seeke the Lords iudgement, and so thy mind shal let him alone and be in quiet. Now, if a man be enriched by evil means, as Esau my fathers brother was, enby him not: for in so doing he controul the Lord, who either taketh away his benefitts from the wicked, or leaveth them still to the repentant, or else reserbeth them in the unrepentant to their endlesse punishment. For the poore man habing sufficient of all things, giveth thanks unto the Lord, and is enriched of all men, because men wish him no harm. Therefore (my children) away with hatred out of your hearts, and love one another with a right meaning minde. Also will you your children to honour Levi and Judas: for out of them shall the Lord make the Habourers of Israel to come. I know that in the end your children shall depart from them, and walke in all manner of mischief, naughtinesse and corruption before the Lord. And after a little pausing, he said again: My sonnes hear me your Father, bury me by my fathers: And so plucking up his feet, he slept in peace: and after the years, they carryed him thence, and laid him with his fathers in Hebron.

The

110
The Testament of A. A. A. made to
his Children at his death, concerning
two Faces of Vice and Vertue.



Two wayes, Iaiith Aler, are prepar'd
for men: the one for joy;
The last for death: *off,*

THE TESTAMENT OF

A S E R.

The Cope of Aser his Testament,
and of the things that he spake to
his Children in the 110. year of
his life. Being still in health, he said unto
them: Ye children of Aser, hearken unto
your father, and I will shew you all things
that are right before the Lord. The Lord
hath given two wayes unto the Sons of
men, two mindes, two doings, two places,
and two ends: and therefore all wayes may
be one; yea though they be contraries, as
are the wayes of good and evil. Also there
are two mindes in our breasts, which doe
moue us either to honesty or dishonesty.
Therefore if a man be led to goodnesse,
all his doings are occupied about righte-
ousnesse: and if that he doe any thing a-
misse, by and by he repenteth him: so in
as much as his minde is bent unto righte-
ousnesse, he putteth away naughtinesse,
and out of hand amendeth his misdoings,
and correcteth the corruptions of his mind.
But if his minde incline unto evil, all
his doings tend unto naughtinesse, in so
much that he thrusteth away the good,
and taketh unto him the bad, because he

Two
wayes for
a man to
walk in,

Two
mindes
in a man,
of good
& of evil,

The Testament

Diverse
sorts of
double fa-
ces.

The cove-
nous mans
wickedness
described.

is under the dominion of Belial: and if
he doe any good thing, he turneth the
same into evill. For if he begin to do a-
ny good, he bringeth the end of his do-
ings to an evill work, because the trea-
sure of his heart is infected with the ve-
nome of a diabolish and mischievous Spi-
rit, and therefore the evill overmastereth
the good in his minde, and bringeth the
end of the thing to naughtinesse. Some
man sheweth compassion upon him that
serveth his turn in naughtinesse, that
man hath two faces, and that deed of his
is stark lewdnesse. Another man loveth
ungraciousnesse, and he is lewd likewise:
and although he could finde in his heart to
die for the compassing of his evill, yet it
is manifest that he is double faced, and
his doing is altogether sturke naught.
For his love being but lewdnesse, both
as it were cloak his evill with a good
Name, whereas the drift of his doings
tendeth unto a wicked end. Another bea-
reth, both open wrong, pilles and pilles,
is covetous, and pitteth not the poor. He
also hath a double face, and all this is
stark naught: for in being signally fo-
wards his neighbour, he provoketh Gods
wrath,

breath; and denpeth the highest, in not pi-
tying the poore. He despiseth and spireth
the bloud, which is the commander of
the law, he suffereth not the poore to rest,
he defileth his own soul to make his bo-
dy gay, he killeth many, and priueth few:
this is the part of a double faced person.
Another committeth whoredome and for-
nication, by bereyeth many men piteously
with his power and riches, and perurbat-
teth from meals: his fast is naught, for
he doth the commandments with an
evil conscience, and that is a double faced
dealing, which is altogether naught. Such
manner of folke are right swine and
hyrces, for they seem to be half clean:
but in their deed they be utterly uncleane.
You therefore my childzen become not
like them, neither beare you in one bond
two faces, the one of goodnesse, and the o-
ther of naughtiness, but stick all only unto
goodnesse: for in goodnesse doth God rest,
and men like wel of it. Shun naughtiness,
and kill the Diuel in your good works: for
they that are double faced, serue not God,
but their own lusts, because they seek
to please Beelial, and such as are like them-
selves. Whoe, though plain dealing men
and

God abi-
deth with
the plain
dealer.

The Testament

The pre-
posterous
judgement
of the
world
makes not
good or
bad.

Other
kindes of
double fa-
ced men.

and such as pretend but one face are ta-
ken for offenders, at the hands of such as
beare two faces, yet are they righteous
before God. For many in killing
wicked persons, doe two works at once,
namely, good by evil: but indeed, the
whole worke is good, because that he
which hath rooted out the evil, hath de-
stroyed it. Some man having his neigh-
bour, mercifully blameth him for his ad-
ultery, or theft, such a one is double
faced: but yet is the whole work good, be-
cause he followeth the Lords example,
not respecting what seemeth good, when
it is evil in deed. Another will not make
marry with rioters, lest he should be
stained by them, and defile his own soul.
This man also is double faced, but yet
in all his doings good: and he is like a Roe
or a Stagge, which in a common wilde-
berd seem to be unclean, and yet are al-
together clean, because he walked in the
zeale of the Lord, shunning and hating
those whom God willeth to be shunned
in his Commandements, and so killeth
the evil with welldoing. See therefore my
Sonne, how there are two in all things,
one against the other, and the one hidden
under

under the other. Death ſucceedeth to life,
 ſhame to glory, night to day, and darke-
 neſſe unto light. All righteous things
 are under light and life, therefore doth
 eternall life overcome death. It is not
 to be ſaid that truth is untruth, righte-
 ouſneſſe unrighteouſneſſe, or right wrong,
 becauſe that as all things are under God,
 ſo all truth is under light. I have practi-
 ſed all theſe things in my life, and not ^{Aſer his}
 ſtrayed from the truth of the Lord, but ^{righteous}
 ſought out the Commandements of the ^{living.}
 Higheſt, to the uttermoſt of my power, and
 walked wth one face in goodneſſe. Take
 heed therefore my Childzen to the Lords
 Commandements, and follow the truth
 wth one ſingle face. For they that are Double fa-
 ced ſhall be double puniſhed. ^{ced, double}
 The ſpirit of errour hateth the man that ^{puniſhed.}
 fighteth againſt it. Keep the law of the
 Lord, and regard not evil that ſeemeth
 good, but have an eye to the thing that
 is good indeed, and keep the ſame, retur-
 ning to the Lord in all his Commande-
 ments, and reſting upon him: For the
 ends of theſe men doe ſyn, doe ſhew
 their righteouſneſſe. And know the An-
 gels of the Lord from the Angels of
 Satan.

The Testament

Sathan. For if ye cleave to wicked spirits, your soules shall be tormented of the wicked spirit whom ye serue, in wicked lusts and works. But if ye quietly and cheerfully acquiesce your selues with the Angel of Peace, he shall comfort you in your life time. For children, become not like the Sodomites which knew not the Angel, and perished for euer. For I am sure that you shall sinne, and be deliuered into the hands of your enemies, your land shall be laid waste, and your selues shall be scattered into the four corners of the earth, and be despised as unprofitable workers in your dispersing abroad, until the Highest do visit the earth, eating and drinking as a man with men, and breaking the Serpents head in pieces without noise. He shall save Israel, and all the Heathen by water, being G D hidden in man. Therefore tell your children these things, that they neglect not Gods Law, written in the Tables of beaven. For the time will come, that they shall give no credit to the Law of the Lord. And you falling into wickedness, shall deal wickedly against God, giving no heed to his Law, but unto mens commandments. For this cause shall

A prophecy of
Carrist his
humanity.

shall ye be scattered abroad, as my Brothers Gad and Dan, which were not acquainted with their own country, tribe and tongue. Nevertheless the Lord shall gather you together again in faith, for the sake of his mercy, for Abraham, Isaac, and Jacobs sake. When he had so said, he commanded them to bury him in Hebron. And he died, sleeping a good sleep, and afterward his sonnes doing as he had willed them, carryed him back, and buried him with his Fathers.

The Testament of Ioseph, made
to his Children at his death, concern-
ing Chastity and Patience.



Let Ioseph teach thee
Love and Chastity,
So shalt thou have
A long blessed life,
Void of all strife,
Even to thy grave.

The Testament of
Joseph.

MY sons and my brethren, bear ye
Joseph the well-beloved of Isra-
el, my chosen bear your Father.
I have known in my life Envy and Death,
with the which my brethren would have de-
stroyed me. For they hated me, and Oblo- Josephs
shed me: they would have killed me, and afflictions.
the God of my Fathers kept me: they put
me into a pit, and the most high brought
me out again: I was sold as a bondman,
and the Lord made me free, and his strong
hand helped me. I was kept in hunger, God help-
and the Lord himself nourished me: I was- ing in di-
left alone, and the Lord comforted me: stress.
I was sick, and the Lord visited me:
I was in prison, and the Saviour made
me glad: I was fastened in Chaines,
and the Lord unbound me: He plea-
ded my cause in the accusations of the
Egyptians; and not only delivered me
from Envy and Deceit, but also exal-
ted me, inasmuch that Putiphar, chief
steward of Pharaohs house, did lend
me lodging, where I was in jeopardy of
my

The Testament

God never
forsaketh
his.

Joseph
constant
in tempta-
tions.

Sufferance
what it is.

my life, by reason of a shamelesse woman,
which entred me to an unchaſtitye with
her, through the flame of voluptuouſneſſe
burning about her breaſt. I was caſt in
priſon for her: I was beaten and mocked
for her, yet the Lord cauſed the keeper of
the Priſon to be moved with mercy to-
wards me. He forſaketh not them that
feare him, neither in darkneſſe, neither
in bonds, neither in tribulations, or ne-
ceſſities. God is not aſhamed as men,
neither dredeth he as men, neither ſha-
keth or ſhrinketh he for feare as earthly
men. He is preſent in all places, and in
their moſt grieuous ſorowes he comfort-
eth his. He goeth away for a ſeaſon, to try
the thoughts of their minde. He found
me truſt in ten Temptations: and in e-
very one I was conſtant and preſerued.
For ſufferance is a great medicine, and
cauſeth much goodneſſe. How often did the
Egyptian threaten my death? How often
was I puniſhed, and yet the woman cal-
led me again? How often did ſhe threaten
me to die, becauſe I would not haue to do
with her? She ſaid unto me, thou ſhalt
haue governance of me, and all that be
mine, if thou wilt giue thy ſelfe unto me,
and

[illegible]

The Testament

spoke unto her the words of the most
high God, if peradventure she might be
turned away from her pernicious conceit
Flattery. Many times as to a dolt man
the Devils she spake flattering words to me, not
without deceit, lauding my chastity be-
fore her Husband, which would utterly
have destroyed me: both manifestly and
secretly she said unto me, Fear not my
Husband, for he is perswaded of thy cha-
stity. For if so be that any man belied
him of thee any way, he would not believe

A token of
a zealous
heart.
Hypocrites
are of all
religions
for lucre.

For because of this thing, I covered
me with sackcloth, and layd me flat up-
on the Earth, and prayed unto Almighty
God, that he would deliver me from this
woman of Egypt. When she could doe
nothing this way, she came unto me a-
gain armed with other reasons: that is
to say, that she would sail learn the
word of God of me, and began to speak
after this manner. If thou wilt have me
to forsake mine Idols, following thy desire, and
I will perswade my husband the Egyp-
tian to go from his Idolatry, and we shall
walke in the law of thy God. I made an-
swer to these things: O Lord will have
mercy, to worship him with uncleanness.

Doublefa-
ced men
GOD ab-
horreth.

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nel-

neither hath he any pleasure in adulterers: and she held her peace, desiring to fulfill her concupiscence. And I fasted and prayed, that God might deliver me from her. Again at another time, she said unto me: If thou wilt not do adultery with me, I will kill my prince, and so by the law I shall take thee to my husband. When I heard that, I rent my garment, and said: Woman, I pray thee be ashamed of these things before God, and feare God, and do thou not such an abominable thing: Neither despise utterly, that thou doest not thy self in thine own evil: for if thou go about, I shall utter and declare the thoughts of thine iniquity. She fearing these things, prayed me that I would not betray her nakedness, and so departed. Yet again, she went about to beguile me with gifts, sending unto me all things that men have need of, and the soules meat created about with Enchantment. And as the Eunuch brought it in, I beheld and saw a terrible fellow giving me a smock with the dish, and I perceived that he went about to deceive me. And when he was gone, I wept, and touched not that meat,

Note the fruit of lust.

3 danger

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1. 1. 1.

1. 1. 1.

The Testament

not any other of her sending, & a good while after. A day after that, she came to me and said, What is the matter that thou hast not eaten of the meat? And I said unto her, because thou hast poisoned it. Joseph did therefore thou shalt know that I will first admonish & not proclaim, not come unto Israel, but only unto God. Now understand therefore, that the God of my Father by his Angel, hath showed the mischief unto me, and I have kept the meat to thy shame, if perchance thou mightest repent, or learn that the malice of wicked doers prevaileth not against them that worship the Lord in chastity. And I took and did eat before her, saying: The God of my fathers, and the Angel of Abraham shall be with me, and then she fell down at my feet and wept.

The Name. When lifting her up, I supported her with
of God, & up wages, and he promised unto me
fear of in that she would never do such iniquity af-
famy, pric- ter that day. Yet because her heart was
keth the conscience mourning, and did burn toward me in
Note this adultery with sighes coming from the
depth of her stomache. She cast down
her countenance. The Egyptian her hus-
band perceiving her, said, wherefore dol-
dest thou so? she answered,

of Joseph.

I am euen sorrowfull at the heart: and
 he comforted her that was not sick: yet
 again she entred in to me (her husband
 being without) and said: I am strangled
 or choaked: either I will break my neck,
 or else drowne my selfe, without thou
 wilt obey me. And I perceiuing that the
 spirit of Belial troubled and vexed her
 prayed unto the Lord my God, and said
 thus: wherefore art thou vexed and trou-
 bled, all blinde in mine? Remember the
 selfe, for if thou do kill thy selfe, the concu-
 pine of thy husband called Secon, enhy-
 ing thee, shall beat thy children, and destroy
 the memoery of thee from the earth. And
 she said unto me: Woe done, haue done,
 I perceiue that yet thou hast some care
 for me: I haue euen enough that thou de-
 fendest my life and my children. I haue
 good hope in time to come, that I shall
 obtain my wished desire. And she perceib-
 ed not that for the love of my Lord God
 I said so, and not for her sake. Whoso-
 euer he be, that followeth the concupiscence
 of his most filthy and pernicious desire, is
 made seruant unto the same, as this wo-
 man was. And if he hear any good thing
 in the passion wherein he is overcome, he
 ozatweth

am A
 3: 11: 12: 13: 14: 15: 16: 17: 18: 19: 20: 21: 22: 23: 24: 25: 26: 27: 28: 29: 30: 31: 32: 33: 34: 35: 36: 37: 38: 39: 40: 41: 42: 43: 44: 45: 46: 47: 48: 49: 50: 51: 52: 53: 54: 55: 56: 57: 58: 59: 60: 61: 62: 63: 64: 65: 66: 67: 68: 69: 70: 71: 72: 73: 74: 75: 76: 77: 78: 79: 80: 81: 82: 83: 84: 85: 86: 87: 88: 89: 90: 91: 92: 93: 94: 95: 96: 97: 98: 99: 100: 101: 102: 103: 104: 105: 106: 107: 108: 109: 110: 111: 112: 113: 114: 115: 116: 117: 118: 119: 120: 121: 122: 123: 124: 125: 126: 127: 128: 129: 130: 131: 132: 133: 134: 135: 136: 137: 138: 139: 140: 141: 142: 143: 144: 145: 146: 147: 148: 149: 150: 151: 152: 153: 154: 155: 156: 157: 158: 159: 160: 161: 162: 163: 164: 165: 166: 167: 168: 169: 170: 171: 172: 173: 174: 175: 176: 177: 178: 179: 180: 181: 182: 183: 184: 185: 186: 187: 188: 189: 190: 191: 192: 193: 194: 195: 196: 197: 198: 199: 200: 201: 202: 203: 204: 205: 206: 207: 208: 209: 210: 211: 212: 213: 214: 215: 216: 217: 218: 219: 220: 221: 222: 223: 224: 225: 226: 227: 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A remedy
against te-
ptation.

draweth the same to his pernicious or
filthy desire. I lay unto you my Sonnet,
that it was about six of the clocke when
she went from me, and I fell upon my
knees, praying to God all that day, with
the night following. And about the brea-
k of the day I arose weeping, that I might
once be deliuered from this Egyptian
woman. Finally, she caught me fast by the
garment, drawing me to haue gone to bed
with her. Then perceiving that she wared
mad, and that violently and with strength
she held my clothes, I let my clothes slip
from me, and fled away.

Then she complained to her husband of
me, which put me in prison in the Kings
house. The day following after, I was
toze beaten and cast in prison. And when
I lay bound in fetters, this Egyptian
woman wared sick for sorrow, and bar-
kened both I lauded G O D, being in a
House of Darknesse. For I rejoycing,
with a glad voice, glorified my God, on-
ly that by such occasion I was deliuered
from the Egyptian woman. Yet she left
not to stand bearkening, & said, Hade done,
and take the offer which I put unto thee,
and fulfill my desire; and I will deliuer
thee

Note a
subtile
woman.

of Joseph.

from thy hand, and bring thee out from
the darkness; but all that could persuade
me nothing, insomuch that in thought I
was not inclined to any desire of her. For
God loveth him better which fasteth in
chastity; being in a prison of darkness,
then him which taketh his pleasure with
holuptuousnesse in a chamber of honour &
riches. For if a man live in chastity and
desire glory (if God perceive it to be expe-
dient for him) he giveth it unto him, as he
hath done unto me. Many times as
though he had been sicke, she descended
unto me unlooked for, and heard the voice
of my praying, and stood the more still.
But when I heard her sigh I held my
peace, for in her house she stripped her self
naked, hands, legges, and arms, where
he the might have kindled me into the
love of her. For she was very fair, and
gloriously adorned to have deceived me,
but God kept me from her touches. Where-
fore my dearer, behold what sufferance
with prayer and fasting God. And there-
fore if you live soberly and Chastity in
sufferance and humility of the heart, the
Lord shall dwell in you, for he loveth so-
berity: and when the most high death

Josephs
singular
chastity.

A proper
ty of a
Harlot.

The com-
modity of
prayer and
sufferance.

¶

dwelt

The Testament

dwelle in a man, although he chance to fall
into enuy, or into bondage, or slander, the
Lord which dwelleth in him will for his
chastity not only deliver him, but also
exalt him, and glorifie him, as he hath done
me, for he is alwayes with him in word, in
deed, and thought.

Joseph
lowliness
in prosperi-
ty.

O my Children, ye know well how my
father did love me, and yet I was never
there prouder thereof in my heart. For
though I was a childe, I had ever the feare
of God in my minde. When I grew unto
age, I moderated my selfe, and honoured
my brethren whom I feared. I held my
peace when I was sold, because I would
not have the Ismaelites to know my
stock and kindred, how I was the son of
Jacob, a man of great strength and power.
Therefore have you in your hearts the
feare of God, and honour your brethren,
for all men that observe the Law of God,
are loved of him. When I came with the
Ismaelites to a certain place called In-
doclep, and they demanded of me what
I was: and I said (because I would not
reprobe my brethren) that I was one of
their household slaves. Then said the
chief of them, thou art no slave: for the

circumstances both then and there what thou An amia-
 and he interpreted me unto the death ble coun-
 yet for all that I said againe I was there tenance a
 abide. But when we came into Egypt, token of a
 they began to stricke who should have me liberall
 for the money that was paid: and they a- mind.
 greed that I should abide in Egypt with
 a merchant of their faculty, until such
 time as they had made their merchan-
 dize and returned again: and God gave
 me grace in the sight of the merchant,
 that he gave me the charge of his house,
 and the Lord blessed him by my hand, for
 the Lord gave him plenty of food and
 silver, and I was with him three moneths
 and five dayes. In this time passed by
 Memphis the wife of Putiphar in great
 glory, and she cast her eyes upon me. For
 the Eunuchs had shewed her of me. She
 desired her husband of the merchant, which
 was made rich in the hand of a young man
 being an Hebrew, and she said they had
 shown him out of the land of Chanaan, A cov-
 therefore do thou judgement upon him, and tous heart,
 that the young man to be put to death, and like Achah
 and the king of the Hebrewes shall be the son,
 for hee from heaven is in him. Putiphar
 his husband persuaded with these words

The Testament

caused the Merchant to be sent for, and
said unto him: What do I hear of thee,
that thou hast sold out of the Land of the
Hebrewes, in selling of Children? The
Merchant fell down upon his knees, and
prayed him, saying: I beseech thee, spare
them me, for I know not what they have
done. He answered againe, Where hast
thou this Hebrew child? and he said,
the Ismaelites left him with me: untill
they came this way againe. When he had
said so, Putiphar said, bring the young
man hither: and I being brought in, did
reuerence to the Prince of the Eunuches,
for he was the third man in dignitie with
Pharaoh, and Prince of all the Eunuches,
and he had wife, children, and concubines.
And when he had taken me apart, he said,
Art thou heere, or art thou free? I answer-
ed, heere. And he said unto me, Whose
bondman art thou? I answered him, the
Ismaelites. And he said againe unto me,
How came it to passe that thou hast sold
thy bondman? And I said, For they
bought me in the Land of Chanaan: and
he wold not believe me, saying, I will not
believe thee, and commanded me to be beaten.
Memphitica his wife took me hither.

of Joseph.

at a window, and sent unto her husband, saying, The judgement is unjust, for thou dost punish wrongfully the young man that is sold. But because I changed not my word, yet again was I beaten, and commanded to be kept at his commandment, till such time as my masters came.

A token of mercy, if it were not for an ill end.

And his wife said unto him, Wherefore dost thou keep in captivity the noble Child? It were more fitness to let him go, and to hear you. She would fain have spoken in defence of him, and I knew nothing of this. He said again to Menephitha, It is not honest among the Egyptians, to take away another mans goods before he pay him of it. He said that of the Merchant and of me, when I should be imprisoned. After that, Rishu-banen, the Ishmaelites came, and they hearing that Jacob my father was seeking for me, carried me, wherefore is it that thou sayest thou wast a bondman, and now thou knowest that thou art the sonne of a great man in the land of Canaan, and thy father seeketh for thee in sackcloth. When I would have been freed, yet I refrained my self from boasting of my brethren, and said, As surely it not, for I am a bondman. Then

Note a flattering woman.

A good nature.

The Testament

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they took counsell amongst themselves, whether or to whom they might sell the less should be coming in their hands. For they feared Jacob lest he should be revenged on them: for they had heard that he was angry both to God and man. Then saying, whereabout to them, where about not from the judgement of Puchbar: they bearing this, went and asked for me, saying, what they had bought me for money, I desired me. Memphitica spoke unto her husband to buy me, for she said, I hear say they would sell him. And they sent an Eunuch to the Limachier, & desired to buy me, and when he could not bargain with them, he returned & he bid his Lady that they asked a great price for the child: he sent again another Eunuch, saying, Although they ask two besaunties of gold, for that thou spare not for money, but buy the child and bring him to me. He paid 80 golden Crowns for me, & said to his Lady, that he paid 100 and I perceiving this, belding peace, lest the Eunuch should have been deceived: Behold my time is near, I have obtained: Now one of you & another, and now confidence call out from among you Decembar inion, for God of

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of Joseph.

lightest in the concord of brethren, & hath
 pleasure also in the love & choice of a pro-
 bed heart. For when my brothers came
 out of Egypt and knew me, I gave them
 their money, and never gave reproach unto
 them, but comforted them, & after the death
 of Jacob I loved them more abundantly,
 and all that ever he commanded me I did
 very gladly, and they marvelled because I
 suffered not them to be troubled for a small
 cause, for all that was in my power I gave
 them. Their children were reputed to me
 as mine own, and mine own children as
 their servants. Their life was my life, and
 their sorrow was my sorrow, and all their
 infirmity or disease was mine, my land
 was their land, my counsel was the coun-
 sel of them and I never exalted my self a-
 bove them in pride for mine own worldly
 glory, but was amongst them as one of
 the least. Therefore my sons if ye walk in
 the Commandements of the Lord, the
 Lord shall exalt you and bless you in
 riches perpetual. And if any man will do
 shall to you, with meekness look that ye
 pay for him, and God shall deliver you
 from all evil. For behold and see, that
 for my long sufferance the Daughter of

Concord
 between
 brethren
 pleaseth
 God.

Josephs
 mercifull
 heart de-
 clared,

A promise
 for them
 that pray
 for their
 enemies.

The Testament

God pro-
videth for
his Elect.

Josephs
dreams.

Christ
prophe-
sed.

my Lord was given me to wife, and there
was given to me with her an hundred ta-
lents of Gold, for God made them to
serve me, and gave me beauty that I should
be as a flower above them that were faire
in Israel, and he kept me unto mine age
both in strength and beauty, because I
was like to Jacob in all things. And what
dreams I have seen, my children now
heare. There were xii. Parts feeding, and
nine were divided abroad in the earth, al-
so I saw how that of Juda was a Virgin
toun having a white silken robe, and of
her came forth an immaculate Lamb.
And on the left hand of the said Lamb,
was as it were a Lyon, and all Beasts
made against him, and the Lamb over-
came them, and trod them under his feet,
and in him joyed the Angels, the men, and
all the earth. These things shall come to
passe in their time, that is to say, in the lat-
ter dayes. Therefore my Son keepe the
commandement of the Lord, and honour
Juda and Levi. For of them, to you shall
spring the Lamb of God, which by his
grace shall preserve all Gentiles and Is-
rael. The Kingdome of him is a King-
dome eternall, which shall never passe. For
my

of Joseph.

my Kingdome shall be ended in you, as
the keeping of an Orchard, for after the
harvest it shall appear no more. I know
right well that after my death the Eryp-
tians shall trouble you: but God shall re-
benge you, and bring you to the promised
land, where he swore to Abraham, Isaac,
and Jacob. But carry my bones with
you: for in so doing, the Lord shall be in the
light with you against the Egyptians. and
Belial shall be in bondage unto the Eryp-
tians. Also carry with you your spouse
Zilpha, and reach unto her valley, and
unto Rachel bury her. When he saw that
these words, he stretched forth his feet,
and slept the sleep of all the mighty. When
they embalmed him with spices, putting
him in a coffin in Egypt, after he had lived
110. years, who saw Ephraim's Children
unto the third generation. And when Ma-
nachie the sonne of Manasse, were children
born on Joseph's knees. After this all
of Israel beuailed him, and the Eryp-
tians with a great mourning. For he
had compassion of Egypt as of his own
proper members, and assisted them both
with his labour and counsell, and did them
good at all times and seasons.

The

THE Testament of BENIAMIN,
made to his Children at his death,
as concerning a clean mind.



What true faithfull love doth mean,
All you that Lovers be, a testimony
It is in heart, and not in words, and deeds
As here you plainly see.

sdT

The Testament of Benjamin.

The Copy of Benjamin's words,
 which he uttered in his last
 will, being of the age of an
 hundred and twenty years. He
 blessed them and said: As Isaac was born
 in the hundredth year of Abraham, so
 was I in the hundredth year of Jacob;
 and because Rachel died at my birth, I
 suckled her bond woman Bilha. For
 after that Rachel had born Joseph, she
 was barren twelve years. And when
 she had prayed to the Lord in those
 twelve years, she conceived and bare
 me: for my father loved Rachel ex-
 ceedingly, and trusted to see two sons
 by her, and therefore I was called
 Benjamin, that is to say, the sonne of my
 right hand, or the sonne of my strength, because
 my mother died in the birth of me.
 When I came first into Egypt, and that
 my brother Joseph knew me, he said to
 me: What said they to my father?
 When they had told me? I answered:
 They stained thy coat with blood, and
 bringing it to him said: See if this be
 thy son's coat or no. And my brother
 said unto me: A rule, when the
 Isaacites

Josephs
distress re-
venged by
God.

Temptati-
on sh[ould] not
overcome
them that
fear the
Lord.

Himself took me, one of them strip-
ping the out of my coat, gave me a burn
to put on, and saying me thus a word,
bade me sin. And as he went into the
my garment, a lion met him, and slew
him, and his partners being strait, told
me to their fellows. You therefore my
children, be ye the God of Heavens, and ob-
bey his commandments, following that
good and holy man Joseph; and let your
minds be set upon goodwille, as ye know
that mine hath been. We that have a good
minde maketh rightly upon all things.
Fear God, and love your neighbours, and
then although the spirit of Belial tempt
you to all naughtinesse to trouble you, yet
shall it not get the uppermost hand of you,
no more then it did of my brother Joseph.
How many folk would have killed him,
and yet God still defended him? For he
that feareth God, and loveth his neighbours,
cannot be wounded of the alerz spirit
Belial; and he that is shielded with the
fear of the Lord, is safe from harm both
of man and beast, and cannot be overcome
because he is helped by the love of God,
which he putteth towards his neighbour. So
Joseph brought our father Jacob to pray
spiritually

[illegible]

1 Overcometh evil.
2 Loveth the righteous.
3 Envieth not.

The Testament

4 Praileth
 the valiant.
 5 Defen-
 deth him
 that fear-
 eth God.
 6 Admon-
 isheth
 the sinner.
 7 Pitieth
 the poore.
 The ex-
 ample of a
 godly man
 conuerteth
 sinners.

If a man be strong & of ballant, be val-
 iant & bold, and believing him also to be
 chaste, he defendeth him that hath the
 feare of God. He travaileth together with
 him that loveth God, and if a man follow
 the 6. Commandment, he travaileth him to re-
 turne againe. Whosoever hath the gift
 of the good spirit, him both be lowe begin
 with the poore. He pitieth the poore, he con-
 verteth sinners, and chasteth and comfort-
 eth. Whosoever his children is he have a good
 minde, shall men shall stand in awe of him,
 and shall praise him for very name he con-
 fesseth his goodness. And if he be a good
 man, shall not any depart from their high-
 wardliness, but also give of their abun-
 dance to the needie. If he be good there,
 both the good spirit shall flee from you,
 and the bad beasts shall shun for feare of
 you. For where the regard of good workes
 is in the minde, there dwelleth the good
 way. And if he do not long to any good
 man, he shall not long for it. And if a good man
 see the thing, he shall pity the doer, and
 putteth it up with silence. And if any man
 betray a righteous soul, and the righte-
 ous pray for his betrayer, the betrayer is
 not a little disgraced, and the righteous
 becom-

1 Over-
 2 live them
 3 I love
 4 the right
 5 the
 6 the
 7 the

3^d of Benjamin.

becommeth much more notable afterwards,
as did my Brother Joseph. The quiet-
full spirit of Belial hath no power over a
good mans minde: for the Angell of peace
guideth his soule. He looketh not after
onely upon corruptible things, he re-
beth together riches in the desire of
voluptuositie. He is not delighted
with pleasures. He grieveb not his neigh-
bour, he buffeteth not himself with meat,
neither wandreth he in the pride of his
eyes: For the Lord is his portion. He
taketh no gloze for giving good counsell:
he passeth not how men dishonour him,
neither can he skill in any fraud or guile,
untrueth, strife, or slanderousnesse: for the
Lord dwelleth in him, and enlighteneth his
mind, and he rejoiceth before all men in a
good time. A good minde hath not two
tongues: one to blinde with, and another
to curse with: one to slander with, and a-
nother to honour with: one of sorrow, and
another of joy: one of quietnesse, and ano-
ther of trouble: one of dissimulation,
and another of truth: one of poverty and
another of riches: but it hath one only dis-
position, pure and incorrupt towards all.
It hath no double sight nor double hearing.

For

The Testament

For in all things that he doth, God hath
no secret, he knoweth that the Lord behol-
leth his heart, and therefore he cleanse
his minde, that he may not be found faulty,
before God and man. But all the works
of Belial are double, and utterly bold &
simply, and therefore his children know
the naughtinesse of Belial: for at the first
he delighteth those that obey him, but in
the end he is a snare, and the father of
seven mischiefs. For when the minde
hath once conceived by Belial, it bring-
eth forth first envy, secondly despera-
tion, thirdly sorrow, fourthly bondage,
fifthly needinesse, sixthly trouble, seventhly
desolation: and for that cause
was Cain tormented with seven punish-
ments by God, for in 7. yeares together
God brought seven yeares a new plague
upon Cain. Two hundred yeares he suf-
fered, and in the nine hundred year, the
earth was made desolate with the Flood,
for his righteous brother Abels sake. In
seven hundred yeares, is Cain judged, and
Lamech in seuentie times, seven: for
they that are like Cain in craftinesse,
haired towards their brethren, shall be
punished with the same punishment for
ever.

Disobedi-
ence the
father of
seven mis-
chiefs.

1 Envy.

2 Despe-
ration.

3 Sorrow.

4 Bondage.

5 Needi-
nesse.

6 Trouble.

7 Desola-
tion.

An exam-
ple of
Cain.

11900

ther, as he was. You therefore my child-
ren, shew malice, envy and hatred to-
wards your brethren, and cleave to good-
ness and lovingness. He that hath a man
clean in love, looket not upon a woman
in way of lechery. For he hath no defiling
in his heart, because the spirit of the Lord
resteth in him. For as the Sun is not de-
filed by shining upon a puddle or dung hill,
but hath rather day up and drive away the
darkness, even so, a pure minde scribeth a-
gainst the uncleanness of the earth, and
overcometh it, that is not defiled it selfe.
And I receive by the sayings of the
righteous Enoch, that there shall be evil
deeds among you. For you shall defile
your selves with the fornication of S-
odom, and perill all save a few, a multiply
inordinate lusts in women, and the
reign of the Lord shall not be among
you, for he shall take it away suddenly. Re-
verthelesse the Lords Temple shall be
made in our portion, and it shall be glorious
among you. For the Lord himselfe shall
take the Kingdom upon him, and the
twelve Tribes shall be gathered together
there, and all Nations shall resort thither,
until the most High send his salvation

aid to
nothing

as the
aid to
nothing

An apt
militude
to a mind
resisting
sinnes.

A prophe-
cy of the
nativity of
Christ.

The Testament

Of his
passion.

Math. 27.

Of the
comming
of the holy
Spirit.

Of his as-
cension.

in the visitation of his cruelly begotten.
And he shall enter into the first Temple,
and there the Lord shall suffer wrong, and
be despised, and be lifted up unto a piece
of timber. And the veil of the Temple
shall be rent asunder, and the Spirit of
the Lord shall come down upon the Gen-
tiles, poured out as fire: and rising up from
the grave, he shall ascend from earth to
Heaven. We shall remember how base he
hath been upon earth, and how glorious
he is in heaven. When Joseph was in E-
gypt, I longed to see his person, and the
form of his countenance. And through
the prayers of my Father Jacob, I saw
him awake in the day of his full and per-
fect shape. Now therefore my Children,
know you that I shall die. Therefore
deale every of you truly and rightfully
with his neighbour, love ye justly and
faithfully, and keep ye the law and com-
mandment of the Lord: for that do
I teach you in stead of all Inheritance.
And give you the same to your Children
for an everlasting possession. For so did
Abraham, Isaac, and Jacob, they gave us
all these things for an Inheritance, say-
ing: keep the Lords commandments

of Benjamin.

till he reveale his saving health unto all
 Nations. Then shall pe see Enoch, Noe, A prophe-
 Sem, Abraham, Isaac and Jacob, rising at cy of the
 his right hand with joyfulness. Then last com-
 shall we rise also ebery of us to his owne ming of
 Decy:er, worshipping the King of heaben, Christ.
 which appeared on earth in the last shape The re-
 of man. As many as beleve in him, shall surrection
 rejoyce with him at that time. And all & judge-
 these shall rise again to glory, and the ment des-
 raigne unto shame. And the Lord shall cribed.
 first of all judge Israel for the unrighte-
 ousnesse committed against him, because
 they beleved not in God that came in
 the flesh to deliver. Then shall he judge all
 Nations, as many as beleved not in him
 when he appeared upon earth, and he sh^{all}
 reprove Israel among the choicen, of the
 Gentiles, as he reproved Etau in the
 Midianites, that seduced his brethren by
 fornication and Idolatry, who were estran-
 ged from God, and fell away from the
 Inheritance of the Children, because
 they feared not God. But if you walke
 in holiness before the Lord, ye shall dwell
 in hope again in me. And all Israel shall
 be gathered to the Lord, and I shall no
 more

The Testament

A prophe-
cy of the
nativity of
Christ.

Christ
described.

Christ wi-
peth away
our sins.

more he shall be called a tabernacle, for
your robberies sake. But I shall be cal-
led the Lord's tabernacle, which is a
food unto such as doo good. And in his
seed shall he raised up the Beloved of
the Lord, whose voice shall be heard upon
the earth, and he shall give new know-
ledge, and enlighten all nations with the
light of understanding, and shall come up
to save Israel. He shall take from them as
a tabernacle, and give to the Synagogue of
the Gentiles, and continue in the Syna-
gogue of the Gentiles to the world's end.
He shall be among their Princes, as
Moses was in the months of his life,
and his doings and sayings shall be writ-
ten in old books. He shall be the Lord's
Dearest for evermore. And as concern-
ing him my Father Jacob taught me, say-
ing: He shall amend the defaults of the
Tribe. And when he had ended these say-
ings, he commanded his Children to carry
his bones out of Egypt, and to bury them
in Hebron, by his Father's. So Benjamin
died an hundred and five and twenty years
old, in a good age, and they put him in a
Coffin, and in the fourscore and eleventh
yeare

of Benjamin.

year before the departure of the Israelites out of Egypt, they and their brethren conveyed their Father's bones into the Land of Canaan, and buried him in Hebron, at the feet of his Father, and returned again out of the Land of Canaan, and dwelt in Egypt, till the day of their departure thence all together.

F I N I S.

Copy

How these Testaments of the twelve Patriarchs
were first found, and by whose means they
were translated out of Greek into Latine.

THese Testaments were hidden and
concealed a long time, so as the
Teachers and the ancient Interpreters
could not finde them. Which thing hap-
pened through the spicetulnesse of the
Jewes, who by reason of the most evident,
manifest and often Prophecies of Christ,
that are written in them, did hide them a
long while. At length the *Greeks* being
very narrow searchers out of ancient
writings, sought these Testaments warily,
and got them more warily, and trans-
lated them faithfully out of *Hebrew* into
Greek. Nevertheless this writing continu-
ed yet still unknown, because there was
not any man to be found that was skill-
full both in the *Greek* and *Latine*; nor any
Interpreter that might procure the trans-
lation of this noble work, untill the time
of *Robert* the second, surnamed *Grosheread*,
Bishop of *Lincolne*, who sent diligent
searchers as far as *Greece*, to fetch him a
Copy

Copy of the said writing, without respect of their charges, which he bare most liberally. Therefore, to continue the memories of those most lightsome Prophecies, to the strengthening of the Christian faith, that reverend Bishop did in the year of our Lord, 1242. translate them painfully and faithfully, word for word out of Greek into Latine (in which two tongues he was counted very skillfull) by the help of M. Nicholas Greek, Parson of the Church of Datchet, and Chaplain to the Abbot of St. Albons, to the intent that by that means the evident Prophecies which shine more bright than the day light, might the more gloriously come abroad, to the greater confusion of the Jewes, and of all Hereticks, and enemies of the Church of Christ, to whom be praise and glory for ever, Amen.

*nick
Greek*

*He was surnamed grecus, from
his uncommon proficiency in
Greek*

of the said writing, without re-
servation of their right, which the printer
shall be at liberty to continue the same



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